

A.N.U.

WORONI

88

BACK TO SKOOL?

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Editors: Natasha Cica, Michael Flood, Rae Fry, Annelise Kriedemann, Hernan Pintos-Lopez, Stephen Taylor, Tony Whiting.

Editorial

Welcome to the first issue of WORONI for 1988, brought to you by Fresh Ink...with the help of massive caffeine infusions, stress overdoses and lots of late-night inspiration. Safely installed in our shiny new office (visit us soon) we have managed to sort through kilotonnes of paper, graphics, articles and Letraset to produce The Final Product.

Whilst sifting through the...er...mess, we found a press clipping of some interest (see →). Written in 1983, it perhaps bears more relevance and importance to students of today. Based on the comments of one of Australia's leading judges, we thought it might shed some light on the current debate surrounding education - education being the theme of this "Back to Skool?" issue.

What do you think? What do you have to say and write about these and other matters which affect you as a student? Fresh Ink wants to give you the best opportunity to voice your thoughts, be they extreme or moderate, cynical or effusive, witty or serious, left or right, optimistic or pessimistic, zany or staid. Remember - WORONI is your mouthpiece, your voice.

The Editors.



Our staid students bode ill for future

CONSERVATISM and the swing "back to basics" in universities could deprive Australia of innovative leaders. The president of the Court of Appeal, Mr Justice Kirby has warned.

Speaking at a weekend graduation ceremony at the University of New England, Justice Kirby warned of the dangers of a complacent and conservative student body.

"If the graduates are complacent, conservative and prejudiced there is little hope for the economic and social rejuvenation of our country," Justice Kirby, chancellor of Macquarie University said.

Justice Kirby was referring to a survey of 2000 male students published recently in Australian Playboy. Asked what they wanted to do with their lives, 35 per cent wanted to have a good time, eight per cent wanted to get rich and eight per cent wanted to correct social injustice.

"Perhaps the students simply reflect the cautious, conservative, fairly self-contented community that is Australia," he said.

"They are no more racist than their neighbours, no more ignorant of art than the local shop-keeper, no more different to political change than the companion who joins them at the local football match or goes home to watch Dallas on television.

"Yet people who have had the privilege of higher education attract higher expectations and higher obligations. If university has done nothing but reinforce skills in reading, fast writing and answering exam questions then the whole exercise has been a pathetic failure."

Mr Justice Kirby said the best of conservatism upheld individualism, free thought, dissent, even eccentricity. "If the students and graduates are conservative, let them defend the positive features of the conservative tradition," he said.

"If our universities are turning out wave after wave of complacent and uncritical bookworms they are failing lamentably in their national mission."

Pressure to "go back to basics", a move Justice Kirby said would be applauded by the Australian Council of Educational Standards, could diminish innovation.

"Universities are supposed to be places that teach the leaders of the future to think critically and originally," he said. He criticised the educational emphasis on cramming, rote learning and examinations instead of the tools of intellectual endeavour.

"A university degree should mean more than that the combination of brain cells and coffee beans had regurgitated the right amount of information to pass exams."

The Australian
22 April 1983

S.A. President's

Education: Public, Free and Accessible

Right - that's it, the whole process of the erosion of a free and accessible education is clear now with the release of the Dawkins Green Paper in late 1987.

The Green Paper places in context all the attacks on a public, free and accessible education that have occurred in recent years. The Green Paper is centrally flawed and it will also affect the lives of students now. It will reinforce barriers to access. Its central contradictions revolve around the A.L.P.'s rhetorical commitment to breaking down the barriers to higher education while at the same time proposing the funding of an expansion of higher education through a "user pays" approach. If you are asking "Who is the user?", well it's you. The two funding options the Government is considering strongly are steep rises in tuition fees and a graduate tax. The envisaged growth of higher education is quite spectacular; while the Green Paper spells out that the Commonwealth cannot fund it, it also claims that it wants to increase equity and access.

The figures don't add up. The Green Paper cannot increase access while funding higher education through "user pays" principles. What is the Students' Association doing? The S.A. is currently preparing submissions on the Green Paper to go to the University, the Department of Education, Employment and Training, and the Trade Union movement. Stay tuned - there will be more happening about the Green Paper - or come to the S.A. to find out more about it.

At their December meeting the University

Report

Council passed a motion of "in principle" support for a Women's Room on this campus. This followed the Union Board's demolition of the Women's Room last year. This decision will go back to Council for final resolution at the March 11th meeting.

The Full Fee places for overseas students introduced by the Economics and Commerce Faculty are drastically undersubscribed at the moment. There are now some important questions to be asked. The expected market has not materialized - that is clear. But what about the cross-subsidization of domestic student places that was expected to occur within the Faculty? What about the extra outlays involved in getting these few students to pay full fees? When will students get some answers to these questions? Was this privatization of our education a flop? Stay tuned.

A final rave. The S.A. will be working on two issues this year: a Campus Tenancy Review, and trying to get an Academic Appeals process at this Uni. If you want to join in the merriment please come and see me.

Don't forget, you're always welcome at the

Students' Association - don't hesitate to drop in.

Andrew Major,
President, A.N.U.S.A.

Dear Editors,

Without meaning to eschew obfuscation in the interests of panegyrically orientated dialogue to facilitate meaningful interpersonal interfaces before periods of verbal flagellation, I tend to find that antidisestablishmentarian attitudinal changes related to metaphysical situations tend to have no empirical relevance.

Furthermore, in times of contemporaneous adjustment we discover the necrophilosity of disinterested academically orientated hominids tends to be peculiarly related to the covert unisexual approach to physical interfacing prior to group workshopping.

Dopplerian approaches to biverbal communications and unnecessary verbiage in the manufacture of *Homo sapien* communication have realised the primary goal of all individuals categorized as *Studentus Drongoid Politicus* is-

To Baffle Them With Bullshit
If You Can't
Dazzle Them With Brilliance

So in seeking to ascertain these basic existential elements one can measure the verbosity of this species by the degree of evacuation pressure contained within an excremental digestive system that occurs without the assistance of a tinned receptacle which in a sealed vacuum environment contains the intellectual impetus and genius of the humble bean.

Yours in Confused Conversational Obliteration and Complete Constipation with the Ridiculous Doublespeak of the Liberal/BMT and the Left Coffee Shop in the Student's Association.

Craig Lawrence,
Labor Coalition

In 1974 the Whitlam Government abolished tuition fees and reintroduced the Tertiary Education Assistance Scheme (the forerunner of AUSTUDY) in the belief that the advantages of education should not be reserved for the economic elites of our society, but rather should be freely available to all.

Since that time, however, the Australian Labor Party has moved towards the right of the political spectrum and has sought to reduce the public funding of education and to make tertiary institutions more reliant on private sources of funding. This has been justified by the adoption of a "human capital" view of education which concentrates on the individual rather than the social nature of the benefits of education, and which sees higher education as a commodity in which individuals invest their time and money purely in order to maximize their economic return.

This push towards privatisation and the related adoption of the "human capital" view cannot but help to ensure:

- that there is a radical reduction in the number of non-vocational courses and in courses which emphasise a critical and autonomous attitude towards scientific and technological "advances";
- that a disproportionate economic burden is placed upon those who are traditionally disadvantaged;
- that less education actually occurs, as institutions seek to produce the most number of graduates for the work force in the smallest possible time;
- and that the quality of education similarly decreases, through the reduction in course content and breadth.

The market analysis of education is flawed in that it focuses exclusively on those elements of higher education which are consistent with a "market perspective" - the social costs and private benefits of higher education. It has very little to say about the social benefits or private costs, such as income forgone, of higher education.

Most importantly the market analysis of education, and the changes mooted and already actuated by the government, fail to recognise the ideological and dialectical nature of education. The society which we live in is both capitalistic and patriarchal, and this ideology is reflected in the forms of knowledge which it recognises and rewards. In order to be truly effective education systems must recognise the ideological character of their processes and products.

Traditionally universities have sought to produce graduates who possess not only "technical knowledge" but also a critical attitude towards that knowledge. It is this critical and independent attitude which allows us to recognise, and hence deal with, the crises which confront our society.

*Reprinted from A.N.U.
O'Week Handbook, 1988*

Australia's higher education system is in crisis. Never before have so many students been turned away from universities and colleges of advanced education.

And the problem is money.

Each year, the Australian taxpayer is ploughing \$2 billion into tertiary education. Even this massive amount is inadequate to meet our educational needs. In the current economic climate, we can no longer expect ordinary Australian workers crippled with massive inflation, unduly high interest rates and the effects of a burgeoning foreign debt to pay for the academically elite.

Funding of higher education is, at best, nothing more than middle class welfare. Despite claims to the contrary, there has been little increase in the proportion of students coming from working class families since the Whitlam Government abolished tertiary fees in the early seventies. The cost for higher education is being borne by a party forgotten by student activists, bureaucrats and politicians - the Australian Taxpayer. Government must significantly reduce the amount of taxpayers' money devoted to higher education and open the way for significant income tax cuts.

The solution to the problem of tertiary funding lies in granting autonomy to universities and colleges. It is certainly not the role of Government to be charging tuition fees but tertiary institutions should be granted the freedom to determine their own financial destiny. It is anomalous that the ANU Economics Faculty, for example, is able to recruit full fee paying overseas students yet it cannot admit extra Australian students on the same basis. Institutions should be able to solicit fees from students on any basis they deem appropriate.

At the very thought of this prospect student radicals foam with their tiresome rantings. They claim that some students would discontinue their studies. Quite true.

to fee... or not to fee?

3

THE CASE FOR TERTIARY FEES

This is desirable for the simple fact that there are currently students attending university who do not sufficiently value the opportunity of gaining a university degree. Thousands of students locked out of higher education would gladly take their places. The only reasonable way to judge an individual's value on higher education is to put a monetary figure upon it in the form of a fee levied at the point of entry. If the Left were genuinely concerned about the financial burden on students it would immediately call for the abolition of compulsory student unionism which costs students at the ANU at least \$175 a year.

It is likely that resources in higher education would be redirected to those disciplines valued more highly by employers. Again this would be a desirable outcome. Australia currently lags behind the rest of the developed world in educating its workforce in science, engineering and technology. Financial autonomy would allow higher education institutions to become more responsive to the needs of a technological society.

Combined with the freedom to levy tuition fees it is essential that tertiary institutions are given autonomy to set their own academic and administrative policies. Government control over admission and staffing policies must be eliminated. To this end, the Academic Salaries Tribunal should be abolished to allow free bargaining between academics and university administrations on issues of tenure, salaries and conditions of employment.

Such policies are indeed radical but the benefits are enormous. The plight of the higher education system is so dire that no government should be deterred from acting.

Gerard Wheeler.

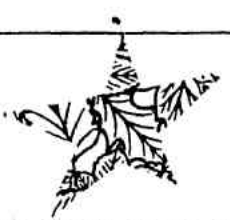




O'WEEK DEBATE




The annual Orientation Week Debate was held last Monday 29th February in the A.N.U. Arts Centre. The topic was "1988 - Farce or Festival?". The speakers were four members of the A.N.U. Debating Society - Damien O'Donovan, Hernan Pintos-Lopez, Marcus Pesman and Natasha Cica. Aboriginal activist Kevin Gilbert also spoke on the issue and answered questions from the predominantly first-year audience.







The Editors
Woroni





Something very exciting happened in December last year. Students from all around Australia met in Melbourne and after six days of conferencing.. NUS WAS BORN !!! (I think perhaps this sounds a bit more sordid than I intended!) NUS is the National Union of Students (Australia). The Union will address and voice the needs and concerns of tertiary students in Australia.





This means working with other unions and organisations to fight education cuts, fees and the continuing privatisation of the education system so recently articulated by Mr Dawkins the Minister for Education and Training. But the Union will also do much more!



For women students, an area of particular interest will be the Women's Department of NUS. My name is Emma Koorey and I am the Women's Officer of NUS. You are probably full of questions about what the Women's Department is, how it works, and how you can get involved, so this article will serve as a quick introduction.



The Women's Department formed following discussions amongst the women delegates to the December Conference in the light of a history of feminist activism in the Women's Department of AUS¹. The women present believed that it was essential for women students to be properly represented and catered for both in the content of NUS's work and in its structure. It was clear that women on campus, no less than women in the community, have special needs. The Women's Department was created to fight this discrimination on campus, address the special needs of Women students and ensure that the Union as a whole takes a feminist perspective on all issues. Furthermore, it was also recognised that Union conferences and meetings are often intimidating forums for women, so the Department will also provide a friendly environment for women to participate in the Union.



The Women's Department is organised on a national and regional (or branch) level. On the National level, the Women's Committee of NUS will meet regularly to determine the national priorities of the Department. The committee consists of a combination of elected voting members, Women's Co-ordinators from each branch of the Union, and National Office Bearers and executive members who are women, and the Women's Officer. It's pretty big!

Because the participation of women students is a fundamental part of the Department's functioning, the Women's Department is also organised into more accessible regional women's groups. Women are encouraged to attend these meetings to discuss and plan campaigning in the area, network with women from other campuses, and receive and relay information between the National and regional levels.

So, what's on the agenda for this year? Well, the first National Women's Committee meeting will be held in early February and that's where a detailed plan will be drawn up. Some things are certain, however, like getting to know lots of women students around Australia, working with Women's Organisations and women in trade unions, meeting with government representatives, resourcing campus women's groups and running campaigns and conferences.

There are several avenues to follow up if you would like to become involved in the NUS Women's Department: you can contact your campus Women's Officer, or your Branch Women's co-ordinator, or you can write or phone me at National Office (ph: 03 3481777; PO Box 399, Carlton South Vic. 3001). I would love to hear your ideas, and also to learn about the particular situation of women on your campus.

I hope to hear from you soon !!

Yours in Solidarity,
Emma Koorey
(NUS Women's Officer)

1. AUS was the Australian Union of Students. Its final year was 1984, and between then and the present there has been no representative national student voice in Australia.

ANYONE WHO IS INTERESTED
SHOULD CONTACT WOMEN ON
CAMPUS, c/- THE STUDENTS
ASSOCIATION.

Letters to the Editors should be kept short, preferably under 250 words. Contributors should also leave a contact phone number with the article. We would appreciate letters to be already Maclaser-printed in the following form; a 57 mm column width, in 10 point, in Times font. But if you're desperate, crazed scrawls on old toilet paper is fine, as is vaguely legible handwriting.

Dear Eds,

I am writing to ensure that students on the ANU campus understand the status of the two newspapers being distributed around campus at the moment.


Woroni is, and always has been, the official student newspaper. It is funded by the Students' Association which is, in terms of its aims and activities, the "student union" on campus. A general election is held each year for all students to vote for the team they wish to be the next year's editors of *Woroni*. These elected editors must produce 13 issues of *Woroni* per year and are paid \$200 for each issue, no matter how many editors there are. The editorial team this year has seven students. The entire newspaper is produced by students. Students collect and write the articles, students choose the graphics, the headings, the covers and the colours. It is truly a student newspaper and as such is deserving of students' interest and attention. Undeniably it is a political publication - all publications are, but it is not controlled by the whims of commercial advertising.

This brings me to the question of the other newspaper currently being distributed on campus, *Sullivan's Reach*. This paper has only been produced for the last year. It apparently comes out once a term, so the latest issue is the fourth edition. *Sullivan's Reach* is published by the Liberal/BMT-controlled Union Board, in conjunction with the Sports Union. At the last Union Board meeting a motion was passed allowing for the election (by the Board) of editors of *Sullivan's Reach* (couldn't they think up a better name?) Four Liberals were appointed interim editors and proper elections will occur at the next Board meeting (get your nominations in now).

The layout and design of *Sullivan's Reach* is done by a professional publishing firm - the same one that does the Woden Shopping Plaza newspaper! The paper is funded by advertisements, making it look much like your shopping mall rag.

Sullivan's Reach is not a student newspaper but a vehicle for the right-wing Union Board to disseminate its free-market political views in a seemingly neutral publication.

Yours sincerely
Kate Lawrence



You've probably had enough
Of the uni and its halls
And of the Uni Bar,
and of the cliches on its walls
So here's something to say
To yourself - as it all galls
"It's just another one of a thousand
In a string of Belconnen Malls"

- Anonymous
Graffiti from the men's new toilets

Okay, so now you've all watched the Grim Reaper mow down hundreds of unsuspecting Australian innocents. So now you know the dangers posed to you personally by AIDS, you know that having unsafe sex and sharing needles puts you at risk, and you have already changed your behaviour accordingly. Right?

Wrong!

A recent ABC programme (*Four Corners*, 8.2.88) lent support to the disturbing suspicion that the Youth of Australia (that's us), while aware that AIDS exists as a lethal disease, have not dramatically changed aspects of our lifestyle which may put us at risk. Concern was raised that the "shock-horror" tactics of the Grim Reaper ad were not followed up on television by solid facts about AIDS and how to "play safe". Below is a brief summary of the written information on the subject supplied by the AIDS Council of NSW:

safe sex

1. What is AIDS?

AIDS is Acquired Immune Deficiency Syndrome, a viral disease that damages the body's ability to fight off infection. There is no known cure for AIDS.

2. How is AIDS spread?

The virus is spread when semen, vaginal fluids or blood pass from an infected person into the body of another person. The main ways this happens are

- unsafe sex with an infected person
- sharing a needle with an infected person.

3. Safe Sex and Unsafe Sex

Any sexual activity which does not allow semen, vaginal fluids or blood to pass from an infected person into the body of another person, is safe sex.

Kissing is safe sex.

Mutual masturbation is safe sex.

Oral sex (your mouth sucking another person's penis or vagina) is probably safe but there is some doubt, as the virus is found in semen, vaginal fluids and menstrual blood.

Receptive anal sex (another's penis in your rectum) is clearly unsafe, and is a major way the virus has been passed on. Infected semen easily enters the bloodstream through the torn rectum lining.

Insertive anal sex (your penis in another's rectum) is clearly unsafe. The rectum wall is lined with cells containing the AIDS virus, which can enter through the tip of the penis or through tiny cuts.

Receptive vaginal sex (another's penis in your vagina) is clearly unsafe. The virus is active in semen and can be passed from men to women during intercourse, often through tiny cuts.

Insertive vaginal sex (your penis in another's vagina) is clearly unsafe. The virus has been found in vaginal fluids. Studies show the virus can be passed from women to men during intercourse. Any bleeding (including menstruation) increases the risk.

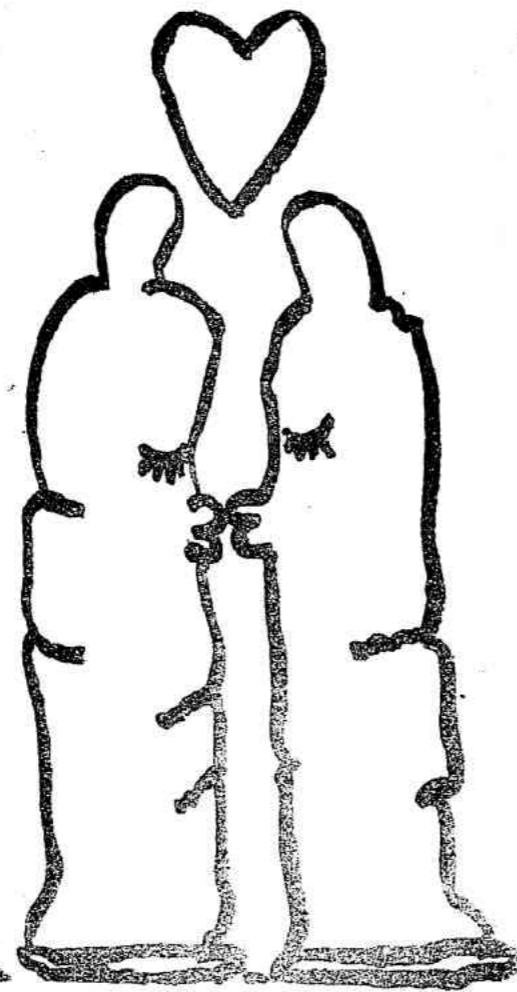
Coitus Interruptus (withdrawing before orgasm) is clearly unsafe. The virus can be passed on during intercourse to both partners. Withdrawal does not always occur before male orgasm. Successful withdrawal will not prevent blood or vaginal fluids containing the virus from entering tiny cuts on the penis or entering its tip.

4. The Joy of Condoms

Properly-used condoms reduce the risks of oral, anal or vaginal sex. The AIDS virus cannot pass through a condom. The risks of the clearly unsafe sexual practices above are prevented if you use a condom.

5. Handy Household Hints for using Condoms

- use a high-quality condom
- check the expiry date
- choose a condom that suits for size
- practise with different condoms for size, comfort etc.
- put the condom on before intercourse
- squeeze the air out of the tip of the condom before rolling it on
- roll it all the way to the base of the penis
- use plenty of water-based lubricant (e.g. K.Y., Surgilube, Muko or Lubafax)



on the outside of the condom. Do not use oil-based lubricants such as vaseline.

- hold the condom at the base when withdrawing the erect penis.

(Information largely from *Safe Sex and AIDS* leaflet published by AIDS Council of NSW, June 1987)

A lot of you have probably read all that somewhere before, or have heard Ita Buttrose lisp words to the same effect. Most of you probably also think your chances of coming into contact with the AIDS virus are about the same as ending up in a steaming bowling alley with a scythe-waving, cloak-wearing lunatic... especially if you are heterosexual and have a steady boyfriend/girlfriend. While it's true that up until now most AIDS sufferers have been homosexuals or intravenous drug users, it is a fallacy to label AIDS as a "gay disease" restricted to homosexuals and bisexuals. Unprotected heterosexual contact can, has and is transmitting the AIDS virus. It is currently estimated that more than 50,000 people in Australia carry the AIDS virus, many of whom are unaware they are carriers. Having unsafe sex (of any sort) with one of these people puts you at risk - it is what you DO, not what you ARE, which can put you in danger.

So being heterosexual doesn't automatically protect you from AIDS. Neither does refraining from those famous "one-night-stands" with partners whose

names and sexual histories remain hazy. A lot of people feel safe if they are engaging in "serial monogamy" (only having sex with one current boyfriend/girlfriend). "Serial" is the important word here, because this boyfriend/girlfriend is not the one and only sexual partner a person will have, but is one in a series of sexual relationships. So if your current partner has had sex with an AIDS carrier, you could be at risk even though you are now sexually faithful to each other.

So it makes sense to take precautions to have a "Safe Sex Summer" (and Autumn, Winter, Spring). As shown above, using condoms is the best way to reduce the risks of unsafe sex. Unfortunately a lot of people are still not happy about using condoms, for a number of reasons. The enormous popularity of the contraceptive pill since the 1960s means that most people having sex now are unfamiliar with condoms. Suspicion of the unknown has turned the condom into a rubbery horror sheathed in myth... contrary to popular belief, having sex using a condom is NOT like

and how to do it

having a shower in a raincoat, and condoms are getting progressively thinner, tougher and more reliable. They get bonus points for protecting you from other incurable sexually transmitted diseases, like herpes, some forms of gonorrhoea and chlamydia (a widespread disease which causes infertility in women).

But talking about sex still embarrasses many people, let alone asking someone to use a condom... what will she think? Will he think it's unromantic? Will she leave me? Will he think I'm just a sex maniac who carries them all the time (!!!) ????? The answer to all these questions is another question - how important is your health and life to you and to your partner? If neither of you care enough about each other to take a few health precautions, then maybe you should think again about whether you really want to have sex with this person.

For more information about AIDS and related issues, contact the AIDS Action Council of the ACT on 572855.

Natasha Cica.



BACK

Lecturers & Students Under the Microscope

By
Agnese
Kredemann

It's impossible to generalize about what type of lecturer students consider to be "good". Every individual student differs in what s/he likes, admires and responds to. It's only the lecturers themselves who describe a consistent picture of the "ideal teacher". All aim "to be caring and approachable,...to inspire the student,... to make the students learning first priority"... and some of them do actually try to achieve all this. But it doesn't come naturally.

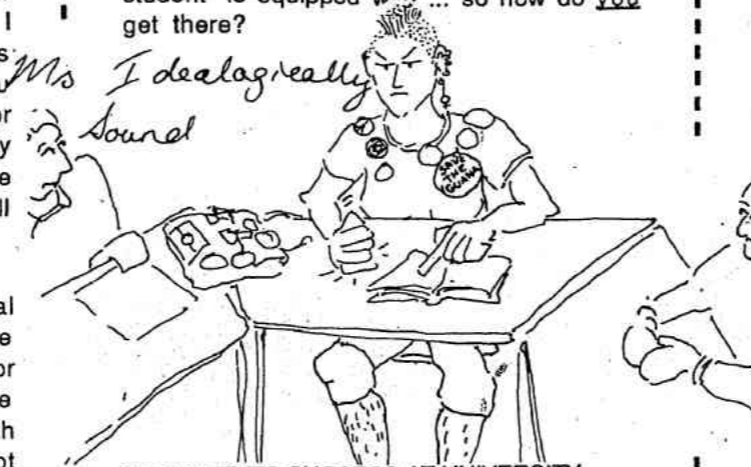
Highschool teachers have the advantage of being taught how to teach. This has not guaranteed they're success as teachers...(the fact that they're teaching highschool students may be part of the problem)...but it at least gives the teacher somewhere to start. Lecturers are supposed to have the advantage of having students who have chosen to be students and are therefore more receptive (at least in theory). These students have also proven via the H.S.C that they have some capacity to learn....well at least a capacity to sponge things up and regurgitate accurately on demand. But in terms of teaching methods lecturers and tutors learn by trial and error. "They're thrown in the deep end", in the words of Dr Groves, and according to student opinion, reflected in such as the Counter Course Handbook, many of them don't learn to swim.

One of the problems "they" (the staff, that foreign species as they're thought of by many) have to come to terms with is where to place the dividing line between "approachable, caring and friendly" and "unprofessionally involved". Margaret Evans explained to me that lecturers are a bit paranoid about sexual harassment charges. Which is quite surprising considering the ineffectiveness of most of the sexual harassment legislation. But I suppose, like bad gossip, any accusations would be damaging enough. So when you receive your first essay, lab report, or assessment of any kind, impersonally through a pigeon-hole, or witness the lecturer being sharp or stand-offish, you'll know why.

Lecturers, tutors and even departmental heads are all basically human, with all the attached fallibilities. Remember these poor people have been locked inside the University for the last ten millénia with only other academics to talk to. It's not surprising that some of them are a little socially maladjusted. So when your lecturer tries to walk on water, or on a few student heads, just smile indulgently and remember that you too were immature once.

The ideal student from the lecturer's point of view is one that is not so obsessed with marks as to lose interest in the subject itself. One lecturer commented that the mature-age women he has taught have fared best in this respect. This may contain a message in itself. Many mature-age students come to Uni to learn about subjects they are personally interested in, not to score an impressive C.V., and as a result do very well academically. They have an advantage, often under-estimated, of being emotionally more stable. They have their own problems of course, adjusting to the sea of students, and sometimes lecturers, who are ten, twenty and thirty years younger than themselves.

So now you know vaguely what the "perfect student" is equipped with ... so how do you get there?



THE ROAD TO SUCCESS AT UNIVERSITY

There are students that enter university and leave it with the same attitudes and opinions intact (hard to believe, but true). They get through with passes and credits then disappear into the public service, never to be heard of again. It is possible not to make any adjustments - after all, very few lecturers will tell you what's expected of you, and later-year students don't seem to share any of their hard-learned lessons. Some students make the changes without noticing the growing pains. The ultra-independent ones who found school stifling and mentally restrictive simply bloom at university. But for the majority of us, there's lots of trip-ups before the ground ceases to move under our feet.

You could divide the challenges of Uni life into two categories: those of the academic sphere and those of the personal sphere, but they're very much intertwined. They embody the steps, leaps and bounds you'll make in your journey from a school student to a fully fledged Uni student.

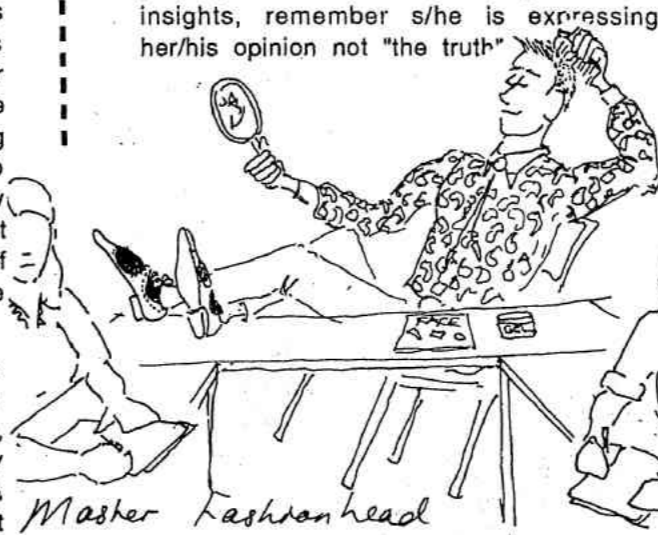
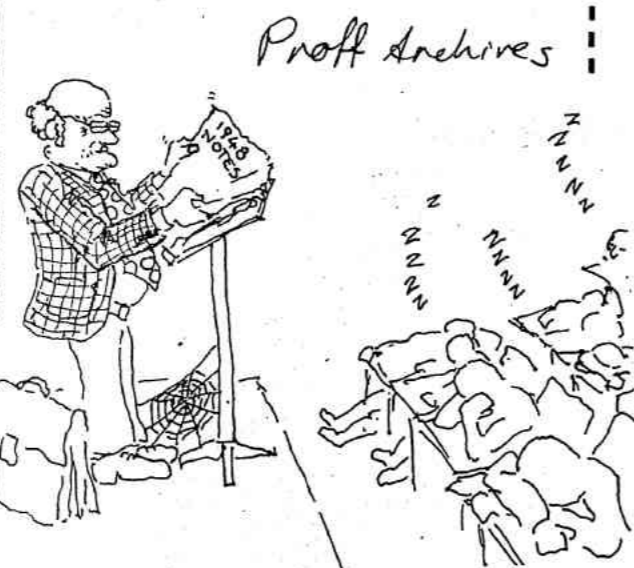
All these mechanical problems you'll solve in the first term; it's more the hassles that involve you as a person that can stuff you up in the long term. The word 'tutorial' strikes terror into the hearts of many first-year (and second-year) students; others think they're just wonderful in tutes but the tutor would beg to differ, and others don't really know what they are because they've never dragged themselves out of bed in time to catch one. Later year students often comment that they miss lectures on a regular basis but not the tutorials. OK, some of them are lying, because you can find them under one of the tables in the bar all week, but the assertion still has some value. Tutes are your opportunity to ask questions, both dumb and profound. Most lecturers hate being interrupted so tutorials are the only chance to resolve your confusions or confirm your understanding. The emotional mountain many students shy from is facing the fear of appearing stupid. But the worn-out cliché of "that question you're frightened to ask is the one everyone else wants answered" is actually true. So believe it; ignore Mr Fashionhead who'll only be impressed if you make some suitably trendy comment about the lecturer's dress sense, don't be intimidated by the mega-negative vibes coming off Ms Ideologically Sound or the sight of Ms Diligence's piled-up textbooks (all bought religiously because the lecturer wrote them): ASK THE QUESTION!!! At the other extreme you have Mr Party Animal who very occasionally comes to tutes and stays awake. Tutors have a big problem with the 'Mr Party Animals, in teaching them to challenge and disagree intellectually not emotionally. It is hard not to take it personally when the tutor doesn't support your opinion. But while listening to her/his insights, remember s/he is expressing her/his opinion not "the truth".



You might have enrolled in Modern European History feeling over-confident because you've "done" the various revolutions in Matric. history. Halfway through the course you'll realise that while it's the same subject material, you are asked very different questions. One lecturer I spoke to described the learning process at school as being "over-constructed" with all the motivating rewards being extrinsic, ie. school reports and parental approval. University-style learning, by comparison, is at the other extreme, with no guidelines and no structural help. University courses rarely tell you what they expect from you. They give you the information - or they tell you where to find it in the library - but the lecturers won't give you a package deal that answers the essay and exam questions. To make matters worse, you've come from being in the top percentiles at school to being an unknown at Uni and you don't receive any assessment feedback in some courses for the first twelve weeks. Many spend their first year of University disoriented. Those people who tell you that they do no work, go to fifty parties every weekend and consistently achieve distinctions are in reality two days away from a nervous breakdown. They're not really "together", but don't add to their problems by telling them you realise this.

They're not really together... but don't add to their problems by telling them

TO



The problem seems to be one of communication. "Some people are naturally good communicators" Margaret Evans explained to me, these people make wonderful teachers (and wonderful partners). But some lecturers feel most comfortable talking to their hard-back books in the womb-like depths of the library's archives. Others appear to find students an irritating interruption to their valuable research (which, after all, guarantees their promotion). Their brusqueness and arrogance, however, is often a front. Many lecturers, and tutors, feel very insecure about dealing with students - who ask all those persistent, and sometimes searching questions. They all have their problems - Members of staff...Welcome to the human race! However, lecturers and tutors without hang-ups would not be teachers, they'd be computers... (which wouldn't give out extensions as readily!)



THE PERFECT STUDENT

While students remain divided on the question of what makes a lovable lecturer, the teaching club stands completely united about the characteristics of the "ideal student". The image of an emaciated student with abrasion scars where the chains that attach her/him to the library desk rub, is actually not a lecturer's dream student. In Richard Campbell's words, "the modern-day earnest and conservative student is rather boring". The Miss Diligences of this world, with their truck-loads of notes, don't impress lecturers and tutors. Especially as their essays and exams resemble very closely a scripted recording of the lectures.

When asked what type of student they most enjoyed teaching, those I spoke to didn't even mention an ideal quantity of work, instead they raved about a particular attitude, a particular approach. This may be partly due to their assumption that the fact that work has to be done is so obvious it's not worth mentioning.

The ideal student, the one they dream about and wait to float down from the clouds, is not so angelic as you might fear. It's merely the student who "internalises" the subject matter. Are you expected to consume your lecture notes and reach enlightenment through digestion, you ask?...no, not quite. What is meant by this is that the student forms real and independent opinions about issues in the subject area, and includes them in her/his life. Rather than treating the academic subjects like a nine to five job that merely pays the rent.

The first simple difference you have to adjust to is the hour-long lectures. (Or four hour-long labs - I don't know how you do it, science students!) The average person starts to fidget, or fall asleep, after ~20 minutes. The monotone lecturing voice is a wonderful cure for insomnia, (the Mr Archives of the ANU really should take out a patent on it for medical purposes). Adjusting your concentration span is harder than you might think. The type of notes you take makes a big difference. If you try to write down every word you'll resemble a speeding looney for the first ten minutes, then develop hand cramp and give up. It's often better to listen and jot down the occasional phrase or fact, or any questions that arise. But note-taking is an acquired art. There's no real guidance about what you should be getting out of a lecture and the psychological pressure of seeing everybody else scribbling madly is hard to resist. The lecturers with clear expression and well-organised material are gifts from heaven. But if God's punishing you, try and signpost your notes yourself.

Academics are renowned for wallowing in verbose sentences and esoteric vocabulary. Why use a word with only two syllables when there is one which is almost appropriate that has ten? Every discipline has its own wanky words - you'll never escape it, so learn to cope with it. Some of them are self-explanatory if you don't panic at the first sight of them, and some of them are quite useful when you're at ease with them. Try to use the language of the subject as soon as you can - it often catalyses understanding the concepts behind them.

Despite the fact that English is a compulsory subject in the HSC (or at least was for me), most of us, when we arrive at Uni, have to relearn to read. The library is inundated with requests for titles such as "Bimbo and Topsy", "Peter Rabbit" and the like. The problem is that reading has been out of fashion for the last few seasons, everybody waits for the movie of the book to come out. The passive learners of the 1980s don't read newspapers any more - they just turn on the ABC and sponge up for half an hour. Unfortunately not all subjects are taught by a video, so you're going to have to brave the library eventually.

On the path to becoming the ideal student the realisation that the tutors and lecturers are Homo sapiens, not Gods, with not a private access to "the truth", is a giant leap forward:

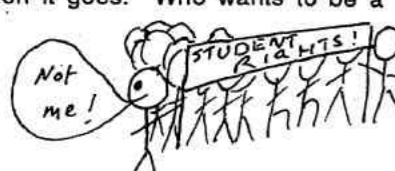


So why are you at University? You want to be a nice fat lawyer, right? You have an incurable thirst for knowledge? Or... you couldn't think of anything better to do with yourself at the end of school. If you answered the latter, you're in the majority, but you might also be in for a hard time, because Uni has heaps of non-vocational courses, which are in a sense directionless. But part of being at Uni is working out what your "purpose in life" is. The only problem is while you're at it you may stuff things up a bit. One sure sign of navel-gazing contemplation is procrastination. It's really amusing to hear what people will do to avoid work but it's no fun enduring a bout of procrastination. As Geoff Mortimer explained to me, "Self-motivation is a very private equation". So who knows how you'll solve your particular reason for procrastination. Talking to the Counsellors definitely helps and does not confirm that you're mentally ill. But all they can really do is help you solve the puzzle.

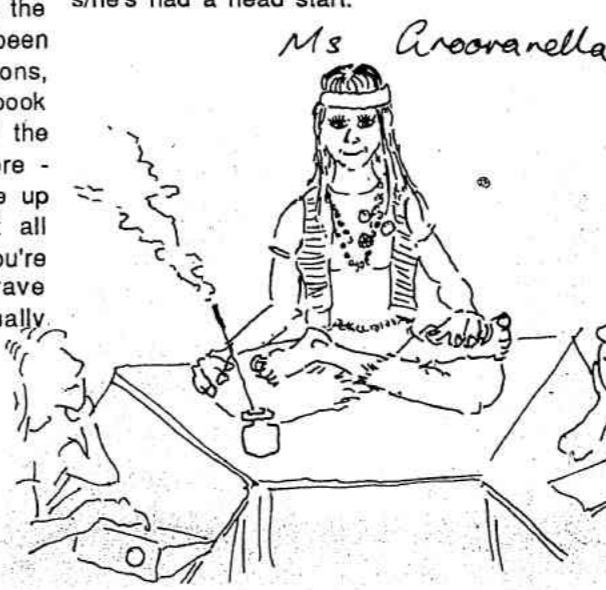
It's harder than it looks adjusting to University. The way in which you identified other people, and yourself, changes markedly. At school no-one thinks much about a person's politics as being fundamental to their personality, for example. People still conform in a big way at Uni (don't let them tell you they don't), but the social pressures produce very different stereotypes to the high school equivalents. But you will cope. A message that one lecturer wished to send new students was that they would probably learn more about a subject having coffee after the lecture than in the lecture itself. While he was referring to academic knowledge, the message is probably valid if taken in a social light as well. University is raved about as being a social as well as academic education. The most successful students combine the two. Good Luck.

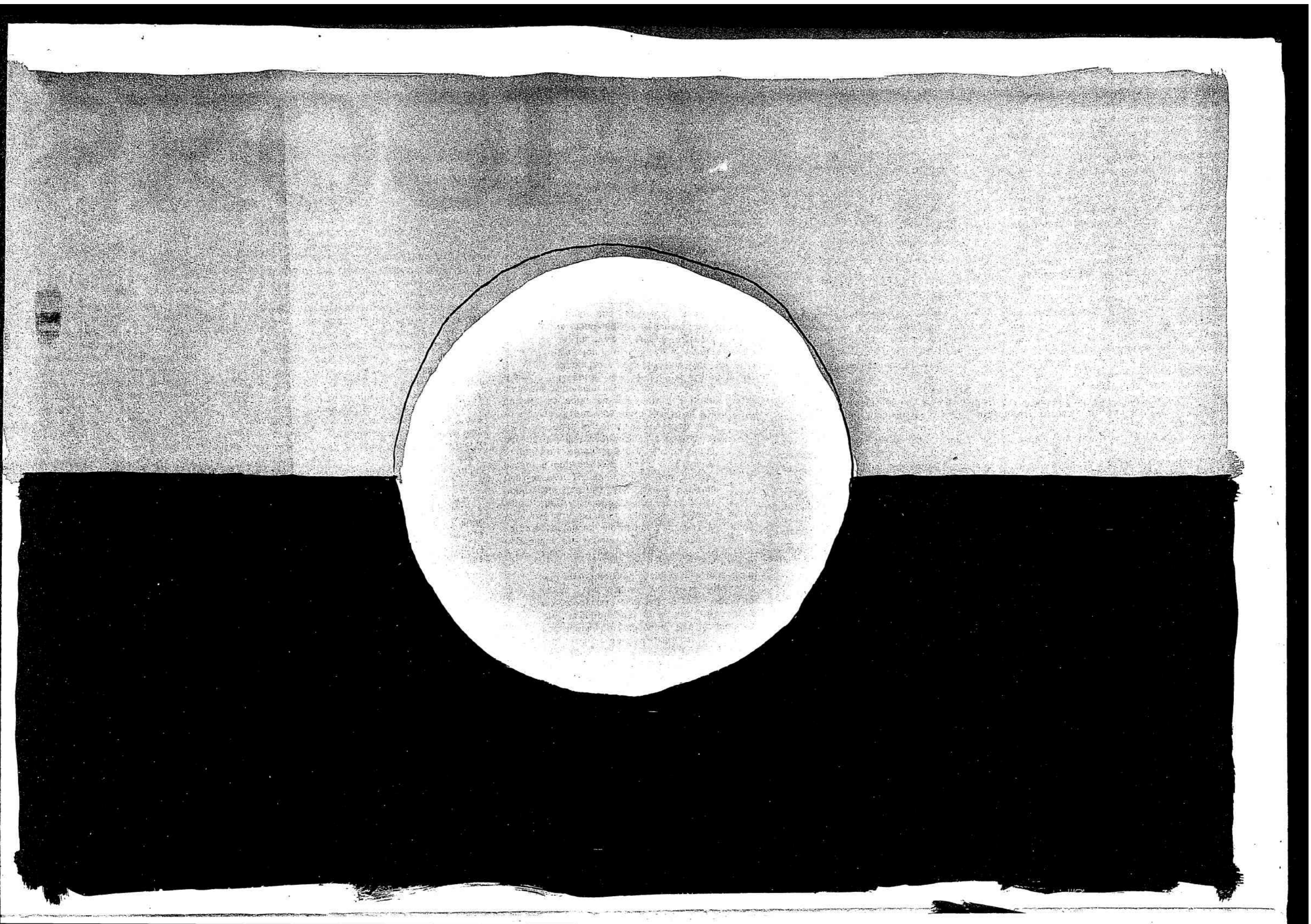


According to Richard Campbell some students admire those lecturers that "have an air of being manifestly on top of their subjects". Some unfortunately take this a touch too far and become like Sir Fullameownimportance. What one student admires and responds to, another finds patronising and off-putting...on it goes. Who wants to be a teacher?



SKOOL?





26 JANUARY 1988:

BLACKOUT IN

SYDNEY

On Tuesday, 26th January - Invasion Day to Koories, and "Australia Day" to gubbas - the Long March for Freedom, Justice, and Hope culminated in Sydney. Over 20,000 blacks from each state and territory were assembling that Tuesday, and by the time the march commenced at 11am, the atmosphere was electric. We left Redfern Oval led by traditional song men from Arnhemland and the Centre, followed by a huge sea of banners, flags and balloons forming a bristling black, yellow and red snake. This snake slowly travelled up Elizabeth Street wending its way up to Hyde Park via Belmore Park. Unquestionably, this was the largest demonstration and gathering of Koori people ever held in Australia and perhaps it is the forerunner of things to come.

The purpose of this great expression of black identity and solidarity, was to demonstrate to white Australia - and the rest of the world - that the plight of Aborigines in this country remains as bad as ever. Something has to be done now, and what better time than when the eyes of the international community are watching white Australians celebrate the 200 years of their invasion of this land? While the Federal Government is spending \$200 million on the Bicentenary barbecue, blacks in this country still live and die under Third World conditions.

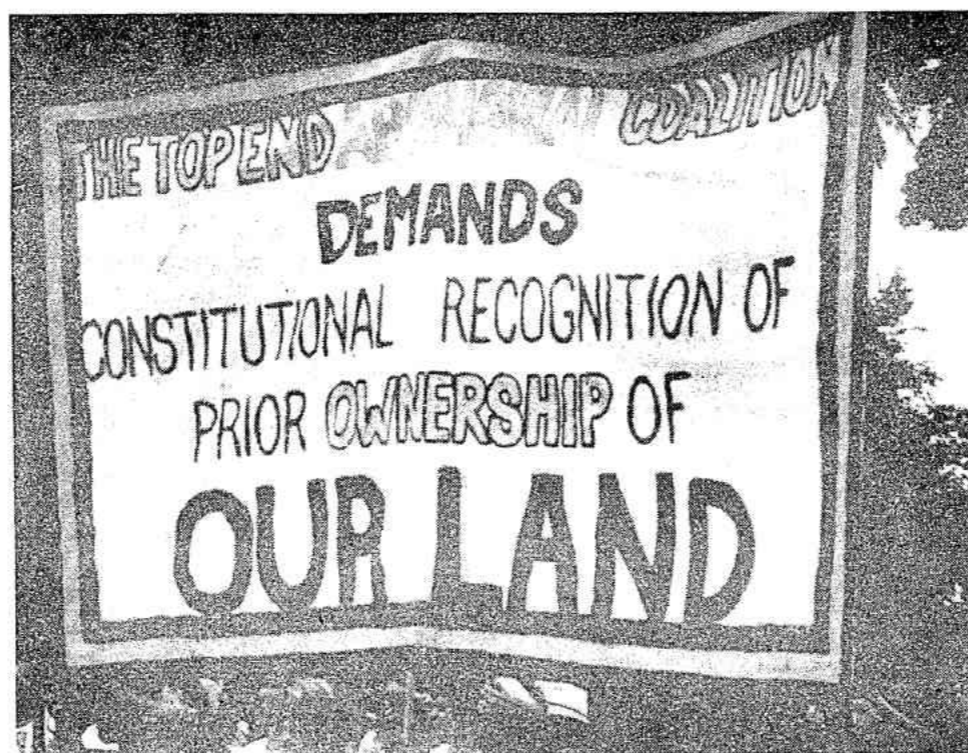
Our people are the most highly imprisoned race in the world; up to one black death in police custody occurs each month; our children still die from treatable diseases; the life-span for Aboriginal males is 48 years, for women it is 52 years - 20 years less than the white span because we still suffer inadequate housing and basic health care. Most of all, our recognition as the rightful owners of this land has been denied us, and now, we are expected to accept a jack-pact, soon to be foisted upon us. Today only 21 years after being granted full citizenship rights, the picture remains unchanged. Koori people from across Australia therefore marched to Hyde Park to call attention to the wrongs of the past, and to highlight the continuing legacy of our 200 years of white history.

By 3pm Hyde Park was packed with over 30,000 people, black and white. A welcoming dance was conducted by Arnhem landers, and 30,000 hands clapped in unison to the clap/sticks. Galarrwuy Yunupingu, chairman of the N.T.'s powerful Northern Land Council, gave an inspiring speech in the hope for conciliation between blacks and whites, and contempt for the Bicentenary. Gary Foley, Tiga Bayles and the Rev. Charles Harris also spoke strongly, calling for self-determination and a constitutionally-entrenched Treaty, and recognition of Land Rights. Throughout the

afternoon the message became clearer - we must continue to fight for our survival and against our inequality, and enforced third-world conditions. We must be strong and gain self-determination. This day was a complete triumph.

To Koories January 26th, Invasion Day 1988, will go down in the pages of our 200 year-old white history, as a day when the Koori spirit was strengthened more than ever before. In fact, that entire "Australia Day" long weekend - mixing and meeting with so many like-minded Koories, and then all of us marching together with a united voice - was an incredibly strengthening experience. Now a new vitality has entered the Koori character and a time for change has arrived.

Gary Lee



ABORIGINAL

1. Student Numbers

The Aboriginal students studying at the ANU in 1987 numbered half a dozen. In 1988 there will be eight or so new Koori students, bringing our number up to the 15 mark. This will be the highest number of Aboriginal students ever to attend the ANU at any one time. Not so surprising when you consider that there have been less than nine Aboriginal graduates from the ANU since 1977. A big welcome to all the new Aboriginal students, and also to the returning ones. Good luck with your studies in 1988.

2. Aboriginal Liaison Officer

In May 1987 an admissions policy for Aboriginal students was approved by the Board of the Faculties, timed to commence with 1988 admissions. Consequently, the University's first Aboriginal Liaison officer, Margaret Wilson, started duties in January.

Margaret has a very challenging and demanding task ahead of her, not to mention a busy one as well. She will assist Koori students to meet their educational, social, and personal objectives. Also, she will act as an intermediary between staff and Koori students, and interviews and handle enquiries from prospective Aboriginal or Islander students too! We wish Margaret a big welcome to the University and congratulate her on her appointment.

3. Aboriginal Students' Association

The Aboriginal Students' Association (ASA), comprises the ANU and CCAE Koori and Islander students. The ASA is affiliated to the national student body: the National Aboriginal and Torres Strait Islander Tertiary Students Association - (or NATSITSO) for obvious reasons. Through NATSITSO we have links to the majority of Aboriginal tertiary student groups around Australia.

The ASA is committed to off-campus Aboriginal concerns this year. Given that we are all studying hard for our degrees, any of our spare time will be spent on the on-going Aboriginal activities outside the academic environment. However, we will not be totally absent from campus. Special events are planned for the latter part of the year at the ANU, and these will be advertised around campus and on radio in due course.

Anyone wishing to contact the ASA may do so through the ANU Students' Association Office, or through the Aboriginal Liaison Officer.

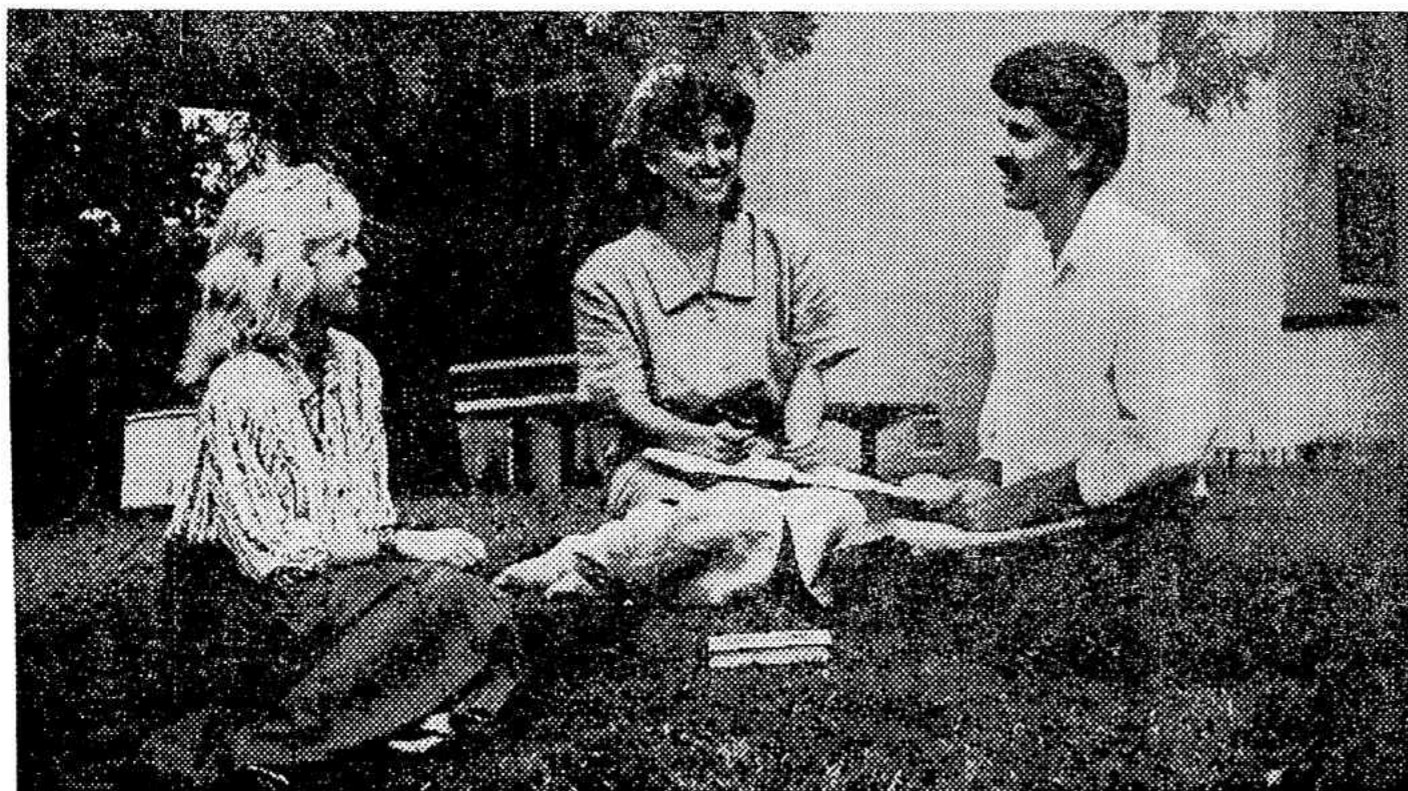
Gary Lee
Aboriginal Students' Association



IN
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NEWS

We're making life easy for you on campus.



National Australia Bank has put banking right on the doorstep of your university or college. Over the years we have served the financial needs of thousands of students like you and we know how important it is to have a branch within easy reach of where you study.

Open an Everyday Savings Account with us and you'll have the added convenience of receiving a FlexiCard for use at any FlexiTeller (Automatic Teller Machine) around Australia. This allows you to get cash and do your banking when it suits you — even after hours.

If you need to borrow money for any study related purpose, Student Loans at competitive rates are available. You don't have to bank with us to apply but you must have completed one year of study. You may borrow now and repay the loan after your graduation.

TOGETHER
National Australia Bank
National Australia Bank Limited

As soon as you start university or college National Australia Bank can also arrange for you to have a Student Bankcard (provided you are aged 18 years or over).

To find out more about our student financial services please fill in the coupon below and send to National Australia Bank, or visit your nearest branch. We're ready and waiting to make your student days free of financial worry.

Please send me more information about student financial services so I can best plan my financial future.

Mr/Miss/
Mrs/Ms: _____
Surname First Name

Address: _____
Postcode: _____

Phone number: _____

(Intended)college/university: _____

Post To: Student Business Officer, National Australia Bank, Australian National University, Canberra 2600.

ARE YOU

paranoid

about

POLITICS?

ANU LIBERAL CLUB

The ANU Liberal Club is the largest political club on campus with over 300 members.

The club is actively involved in many aspects of university life. Being a political club, we are naturally involved in student elections and regularly attend Student Association meetings. We are not generally concerned with outside political issues but mainly with those issues which are of concern to students on the ANU campus, such as how your General Services Fee (GSF) is spent, how student services are run, etc., etc.

We are also renowned for our active (understatement!) social life. The annual Cocktail Party at Parliament House is the biggest night of the campus calendar. (Get your tickets on Market Day). The club also puts on a number of kegs and bbqs throughout the year for no real

reason at all, other than to have a good time.

On top of all this the club organises a number of debates and speakers and is actively involved in O-Week and Bushweek.

So if you believe that student organizations should be in the business of serving students, and that student money should be spent on students and not the ANC or the BLF, and if you like having a good time we're probably the club for you.

You can contact us at our stall on Market Day or contact Peter Phelps on 492489(w) or leave a message at the ANU Union Offices, 1st floor Union Building.

Peter Phelps
President

LEFT CATALYST

Left Catalyst is about joining with others in a democratic and non-hierarchical group to educate, organize and agitate.

We meet weekly, generally in the evenings for a few hours, to discuss campaigns, issues, social events - just about anything a member of the group wishes to bring up.

We are a very happy, lively group of people committed to social change. We are about combining, developing, formulating and directing your ideas and emotions into the political ferment at the A.N.U.

Left Groups at the A.N.U. have a long tradition of education activism. The 10/10 Committee in the mid-70s put student control of curricula and assessment on the agenda. This year, the H.E.A.C. Boycott has been organized exclusively by members of Left Catalyst.

Our claims for change have revolved around students controlling their lives through organizing Orientation Week or the Orientation Handbook and the Counter Course Handbook. They have involved the fight for free and accessible education, countering sexism and sexual harassment, supporting campus childcare and more low-cost accommodation, and maintaining the S.A. General Meetings as active and energetic forums for debate and discussion by students.

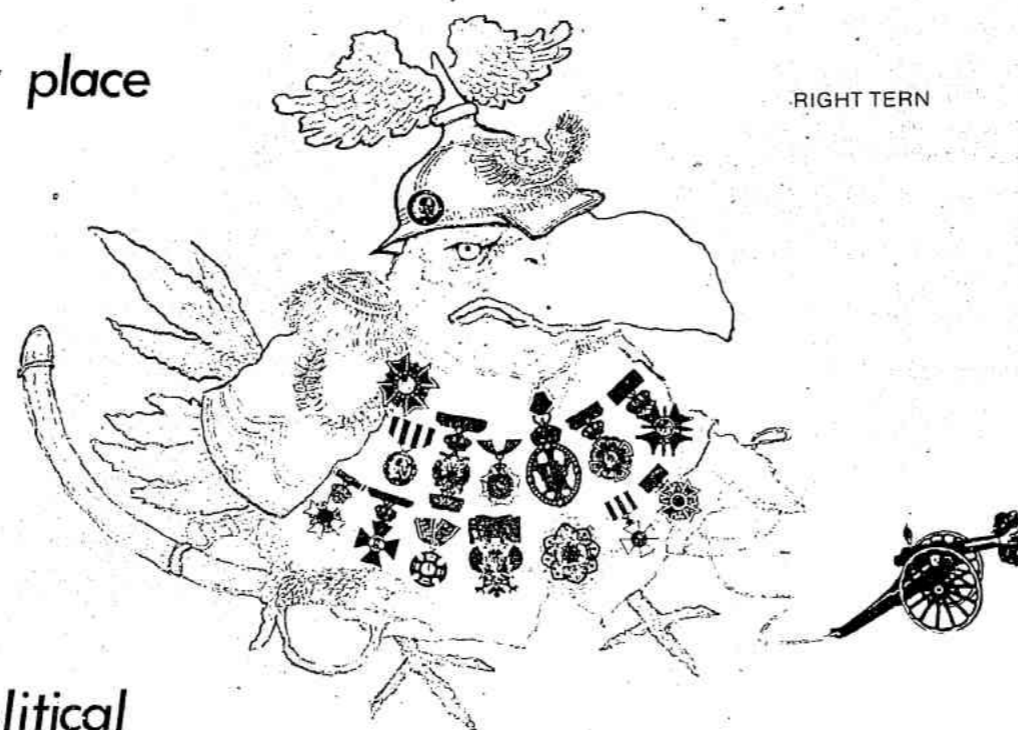
So come and join us. Drop in at the S.A. Office to find out about meeting times and more.

Find your place

on the
ideological
continuum

with this
guide to

campus political
groups



RIGHT TERN

LABOR COALITION

For those interested in politics, Market Day and life at the A.N.U. provide a great opportunity to become involved. The level of involvement is entirely up to you but it can be said that what you put into politics at the A.N.U. will directly influence what you get out of it.

There are three major political groups at the A.N.U. The Liberals, who go under the name of the Liberal Club or the Better Management Team (otherwise known as the Bungling Mismangement Team) represent the Right Wing of A.N.U. politics. To the Left are the Pro Marxist Clubs represented by Left Catalyst. Smack bang in the middle are Labor Coalition.

Labor Coalition represents a coalition of students who are interested in the Labor Movement and who work to fulfil its objectives on campus.

Labor Coalition is not affiliated to the Australian Labor Party but it nevertheless supports the A.L.P. and the policies of the Hawke Labor Government. Many members of Labor Coalition are also members of the A.L.P. and A.C.T. Young Labor and this

provides a strong link between the two groups.

As an important element of university life we believe that student politics should be experienced at least once by all students at the A.N.U. We are however just as committed to representing those students who do not wish to become caught up in the whirl of campus politics but simply wish to be aware of what is happening on the campus and national scene.

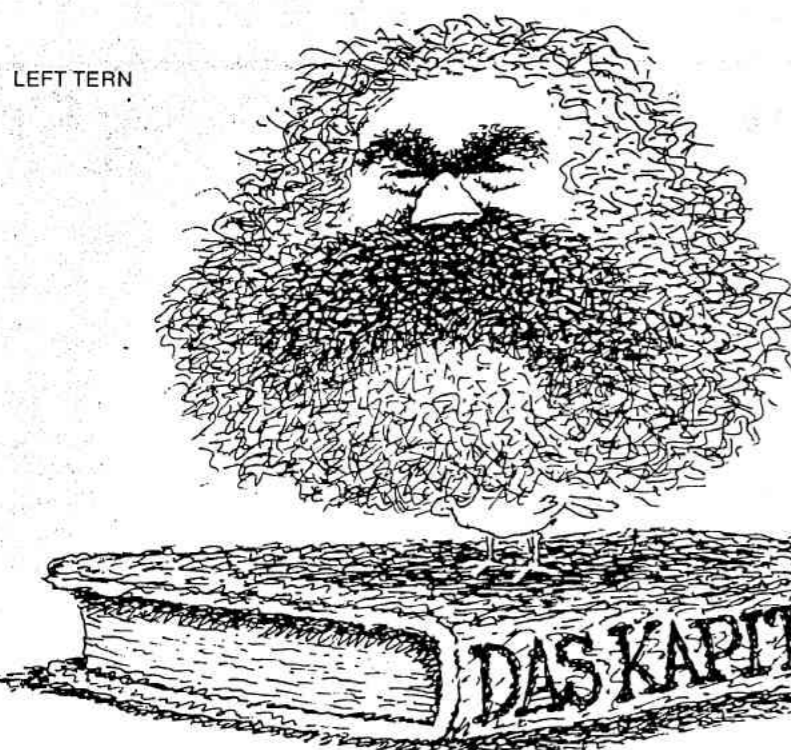
At our monthly meetings we discuss issues affecting students both directly at the A.N.U. and as a part of the country as a whole. Labor Coalition will meet once a month during 1988 and we plan to have several guest speakers including Senator Bob McMullan and Gary Punch, the new Minister for Territories.

Throughout the year we plan to have several social occasions, the first of which will be held at Black Mountain Peninsula during the next month, details will be discussed at our Annual General Meeting on March 9.

Our major goal for the year will be to improve our performance in the annual Union Board and Students' Association elections.

If you have any questions concerning Labor Coalition please contact

Fiona Lynch 414277
Craig Lawrence 583701
Gordon Noble 541319
Raelie Keys 551141



LEFT TERN

GRAPHICS from 'THE BOOK OF TERNS', PENGUIN 1970

An Exposé Of Sheer

Bicentennial Drivel

On the 26th of January 1988 the Canberra Times outdid itself by publishing an article entitled "Today's Whites Not Guilty- Today's Blacks Not Harmed". It is easily one of the worst examples of white ignorance and misrepresentation of the key demands of the Aboriginal movement yet.

The arguments marshalled there despite their offensiveness seem to return again and again in the media, which is why it is important that the misconceptions and distortions on which they are based be dealt with once and for all.

The basic argument of the author, John Fairbanks Kerr, is an attempt to respond to the proposition that white Australians should feel a sense of shame at the way Aboriginal people have been treated. Kerr argues with the support of some silly attempts at legal thinking that

1) whites living today did not commit any atrocities, therefore they need not feel ashamed, and consequently should not have to offer compensation

2) shame is a negative emotion "which should be foreign to all mature and intellectually well developed individuals".

His legal argument is basically that "it is an elementary principle of British Justice that only those who have done harm to others should have to pay compensation". He then cites some "learned" professor of Law, relying on a principle taken from the Law of Torts. Basically then he argues that since nobody alive today actually took part in the original dispossession of Aboriginal people, then nobody has to pay any compensation. For him, individual responsibility is the only issue to be considered.

Either Kerr is deliberately fudging the issue or he is incredibly shallow in his thinking.

It should be self-evident that even though the vast majority of people living in Australia today cannot be held personally responsible for the atrocities committed in the

past, we are nevertheless left with the responsibility to make sure that we as non-Aboriginal people do not continue to benefit from past injustices, whilst our Aboriginal counterparts continue to suffer from circumstances arising directly out of the original dispossession and its associated cruelties.

PAST AND PRESENT

It is necessary to differentiate between the events of the past which have harmed Aboriginal people, and those which still harm them today. As regards the past, people living today cannot be held responsible for such events unless they personally took part in them. I am referring here to occurrences such as the original invasion and dispossession of land without any compensation whatsoever; rape; poisoning of waterholes; shooting expeditions for purposes of punishment as well as entertainment; the breaking up of family and tribal life- in short the destruction of the entire social structure and way of life.

The events of the present are just as disturbing though not as overtly violent. Deaths in custody, appalling health conditions, very low retention rates within the formal education system, the pervasive racism faced by Aboriginal people every day especially in rural areas, amongst others.

There is a connection between the past and the present which does raise the question of responsibility- a collective as opposed to a personal or individual responsibility. For example, the majority of Aboriginal people today still suffer the direct psychological and material consequences of having been uprooted from their traditional lands; having been put into concentration camps with complete strangers-people whom they couldn't even understand as they didn't speak their language; of having been deprived of the right to manage even their most basic personal affairs, eg.

marry who they want to, have custody over their children, speak their own language, and other basic human rights such as religious freedom and freedom of movement.

COLLECTIVE RESPONSIBILITY

The concept of collective responsibility appears to be completely foreign to people such as Kerr (who just by the way holds a degree with honours in moral philosophy from the ANU).

We all know what happened in Germany and its occupied territories during the Second World War. What people like Kerr are saying is in fact the same as if he had said to ordinary German citizens at the time: "Don't worry, if you have never actually gassed anyone, you are not responsible, so why get uptight?" In our opinion the German people were responsible because they let it happen.

There is a difference between personal responsibility or guilt for a crime committed; and a collective responsibility for the actions of one's government, a responsibility also to make sure that we do not profit from an unjust social structure which is built on theft and genocide. Even where we

have accepted the benefits that have resulted from injustice (and there can be no doubt that non-Aboriginal Australians have), we should at least in this more enlightened age be prepared to make reparations. This is a responsibility that arises out of being a human and sane member of any society.

COMPENSATION

Kerr goes on to argue that "because today's Blacks are not harmed", they should not be the beneficiaries of compensation. There is a simple response to be made to this point of view. If we follow his logic, compensation should only have been made at the time the crimes occurred, by the people who committed them. However, we know it was not. The reason there should be compensation today looking at it even from Kerr's narrow pseudo-legal perspective, is simply because the Aboriginal people of today have inherited the rights to compensation of their ancestors just as we inherit certain obligations and duties from the past. For Kerr's "learned" professorial arguments about torts, we offer a simple one about inheritance.

Susanna Wullen



VICTIMS OF APARTHEID MATERIAL AID CAMPAIGN



Tens of thousands of women, men and a great number of children have fled both South Africa and Namibia.

These victims of apartheid have fled to neighbouring countries where ANC and SWAPO are providing support for their daily needs.

In 1987 Australian organisations opposed to apartheid, including church, union and community groups, met with ANC and SWAPO to establish the Victims of Apartheid Material Aid Campaign for the collection, storage and shipment of material aid to these refugees of apartheid.

They are desperately in need of material assistance, in the form of FOOD, CLOTHING, HOUSEHOLD PRODUCTS, TOYS, EDUCATIONAL SUPPLIES, MEDICINES and MONEY.

All cash donations will be clearly receipted and accounted for.

Please send cheques to "VICTIMS OF APARTHEID MATERIAL AID CAMPAIGN", crossed "NOT NEGOTIABLE".

c/- PO Box A40, Sydney South 2000.

There are now approximately 135,000 blacks relying solely on humanitarian material assistance provided to ANC and SWAPO by the international community. The majority of these victims are children.

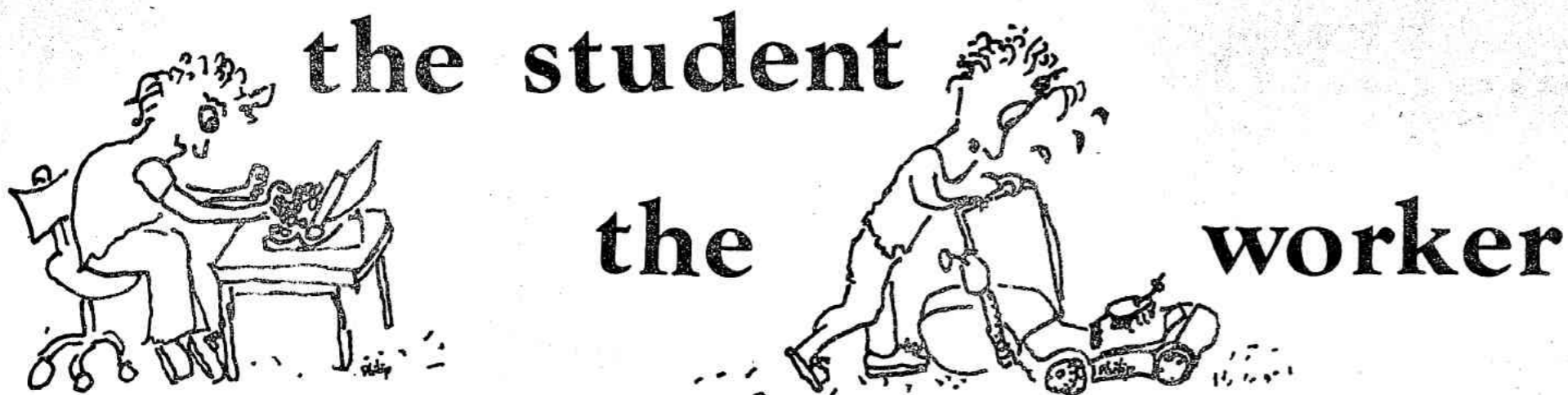
Many are dying of malaria and other tropical diseases.

They are in dire need of YOUR help.

Donations of food, clothing etc. can be left at the Students' Association Office.

The collection will continue until the end of March. For more information or to arrange for collection of any goods you may wish to give, please phone any of the following numbers:

Brisbane (07) 846 2500 or 831 3355
Newcastle (049) 69 6535
Sydney (02) 264 9120 or 81 2825
Port Kembla (042) 74 1185
Melbourne (03) 663 2723
Adelaide (08) 47 1536 or 340 0644
Darwin (089) 81 6830
Perth (09) 430 6070.



I'm sure I don't need to remind you that the day-to-day financial cost of being a university student is considerable. The basic cost of living continues to rise, the price of textbooks soars to undreamt-of heights, the HEAC (uni fee) is poised on the brink of hugeness. Not to mention the price of all those little luxuries which make life livable (cappuccinos, underwear, lentils, tickets to Electric Shadows late shows, Copytex cards, bike parts, antibiotics, chocolate, designer fashions, tampons, contact lenses, alcohol etc., etc., pens to write with, paper to write on, soap, chocolate the list is endless). As the cost of all these student necessities inflates, more and more students are seeking a few hours' employment per week in the real world to meet their financial obligations. Even as you read this, the ANU family of student workers is happily mowing, cleaning, serving, tutoring, typing and labouring its way to graduation . . .

But sometimes things go wrong. It is possible that you, as a student employee, will encounter employers who do not exactly have your best interests at heart. John Rickard, Chief Inspector of the Arbitration Inspectorate of the Department of Employment & Industrial Relations (a very approachable man,

despite his title), advises students to take certain precautions before starting a new job. These precautions will help to protect you from being exploited and unfairly treated.

Firstly, you should ask your employer what type of contract of employment you are entering into. That is, whether you will be a full-time, part-time or casual employee. If you are a full-time employee you are entitled to notice of termination (or one week's pay in lieu of notice), sick leave, public holidays, annual holidays, long service leave and maternity leave. If you are a part-time employee, the same conditions apply except that notice is on a "pro rata" basis (i.e. if you work 20 hours per week, you are entitled to 20 hours' notice). If you are a casual employee, working when and if required, you are not entitled to these conditions. As a casual worker, you must work for a minimum period of engagement, usually three hours; and you receive an additional loading on top of the normal wage.

Which brings me to wages. Mr Rickard advises prospective employees to find out from the employer the proposed type of work and rate of pay, then to check to see if they comply with the award. You can find out the award

wages for your type of work by ringing the Arbitration Inspectorate on 470544, between 8am and 5pm Monday to Friday. It is illegal for an employer to contract out of the award, and this includes paying you below award wages.

Another area which may cause confusion is offer of a "training" or "trial" period before you officially enter employment. For example, a number of Canberra's restaurants have been known to offer students waiting jobs provided they complete a short trial period to the employer's satisfaction. The students complete this trial period (often a night's hands-on work) and receive neither payment nor future employment. It is possible for an unscrupulous employer to gain a lot of "free labour" by regularly taking on people for unpaid "training" who they have no serious intention of later employing. Fortunately, an employer has no legal right to do this. The only way you can be "trained" is by being taken on as an apprentice; otherwise, if you are working you are entitled to be paid full award wages for the work you do. It doesn't matter whether you have agreed to accept lower rates or no payment for your work, your rights under the award prevail.

So it pays to be careful and to find out

exactly what wages and conditions you are entitled to before you start work - it could save lots of hassles. If something does go wrong and your employer refuses to put it right, contact the Arbitration Inspectorate for advice. If you want to visit them in person, the Inspectorate is located on the 5th floor of the Ansett Centre, 4 Mort St. Canberra City.

Natasha Cica



The weather

ANU campus does not resemble CCAE campus (parochial? US?)

Twyla Tharp Dance coming to Canberra

Tougher gun laws

First Fleet re-enactment millions of dollars in the red

Apples \$2/crate at Fyshwick markets (but only if you're quick)

ANU's new speed limit of 40kph

Contributors to WORONI (may you go forth & multiply)



Action bus strikes

The grassy bit near Hancock Library being turned into carparks?!!

Price of tickets to Twyla Tharp Dance

Electric Shadows tickets rising in price from \$4.50 to \$5.00

Radio announcer Ron ("Asians Out") Casey featuring in the Australia Day honours list.

The apricot and nipple-pink decor in the interior of the Union's new functions room

Political parties on campus who "push lines" (questioning and original thinking is OK, be it Left or Right)

The suitcase of concession cards you MUST carry to prove you are a full-time student (what's wrong with an ANU student card?!!)

The purpose of this paper is to explain the practice of group assessment and to show why this form of assessment should be introduced at the ANU and in all education institutions. Such a paper seems to us to be necessary, given that students and staff have little experience of this practice and that, under such circumstances, group assessment is likely to be misunderstood and has certainly been misrepresented. At the same time we wish to locate the issue of group assessment within the context of wider questions as to the rôle of education institutions in our society, and to argue that the fight for the adoption of this form of assessment method is an important step in the democratization of educational life.

The rôle and structure of educational institutions

The current attack on tertiary education is often expressed as a conflict between the idea of educational institutions as centres of humane studies and disinterested research and the idea of education as training for employment. Insofar as these two aspects can be separated, we have seen representatives of some sectors of society's privileged classes demanding that education should be solely concerned with training. The unconvincing liberal response to this has been to defend the "autonomy" of the education system and to invoke "academic freedom".

Students are being asked to take positions in a conflict which poses a false dilemma. Training (so-called) and education (so-called) are integrally linked, and while we should resist these crude attempts to destroy the relative autonomy of the education system by the New Right, we should by no means uncritically accept the liberal defense of disinterested (value-free) research and academic freedom, since these are the very ideas which are used to oppress students within the education system and which aid the development of theories which ultimately serve the interests of the privileged classes.

Educational institutions indeed serve a dual function in our society, but both these functions are related to the rôle of the education system as an ideological apparatus of the state. In general, they are places where ideas and theories which serve to "explain" and maintain class divisions are produced, refined and propagated. They also produce certified graduates who, as bearers of these ideas, can run the state machinery, teach, or work in private industry as managers, technicians, and scientific researchers and planners. In short, even while educational institutions retain some degree of organizational and ideological autonomy from the state,

they are in no sense "neutral ground" in a capitalist society.

The conservative and indeed repressive function of the educational institutions can be seen in their internal structure and in the teaching practices of the staff. We are confronted with an authoritarian structure in which decision making power is vested in the hands of the academics and the administrators. Recently we have seen token representation of students on committees and consultative bodies, but these steps have had little effect on the power structure of the institution. Staff are still in no way formally responsible to their students, but rather to their superiors in the academic and administrative hierarchies. The system of tenure, with its associated notions of "professional responsibility", serves to perpetuate this state of affairs. This system institutionalizes the rights of academics to teach and assess as they see fit in opposition to the rights of students to determine the nature and direction of their education. The present tenure system also makes individual academics virtually invulnerable to challenge from the student body on any of these issues. It would be extremely difficult, for example, for students to successfully bring charges of incompetence, bias, or sheer irrelevance against a tenured academic. The internal structures of the educational institutions remain, in many of these respects, feudal ones.

Assessment and Grading

Given that the repressive aspect of educational institutions is starkly revealed in the assessment/grading process, it is not surprising that students have focussed on assessment in their struggles. It is here that we can see the unity between the repressive and ideological functions of the institutions.

An individualist, competitive outlook is reinforced by compulsory requirements, and sanctions are invoked against "failed" or "merely pass" students. Generally speaking, only those students will pass who can correctly reproduce what they have been taught (i.e. the accepted ideas) and who have accepted the procedures which prevail when assessing this ability. Hence the system is perpetuated.

The explicitly repressive aspect of this process becomes clearer during periods such as the present one, when high and prolonged unemployment leads people to become more aware of the procedures which operate to select people for the work-force. In this situation, the pressure towards

conformity, and the power of our educational institutions to enforce such conformity, is highlighted.

Students in the past, as they have begun to recognize these repressive features of assessment and grading practices, have struggled against compulsory examinations. However, the alternative of continuous assessment is now also being questioned as both onerous and unreliable. A system which places students under constant pressure to perform is scarcely less oppressive than compulsory examinations and can operate as an even more effective mechanism for suppressing student criticism and dissent.

Moreover, this practice does nothing in itself to advance the notion of education as a collaborative process. Grading and assessment remain the prerogative of the individual academic. Knowledge is seen as a commodity which can be transmitted from teacher to student and, like commodities collected in a supermarket or traded on the commodities exchange, given a value, expressed in grades. However, unlike a supermarket where price values are shown, students are often unaware of precisely which criteria for assessment will be used by the academic and conversion of assessment to a numerical grade is the private concern of the academic.

Academics are rarely specific about whether they give most weight to absolute or relative grading. Nor do they indicate whether they give most weight to norm orientated assessment, based on the assumption that students' grades, and presumably ability, will fall into a "normal" curve, or whether they will give most weight to criteria orientated assessment (i.e. a method which seeks to establish objective criteria for judgement without reference to expectations about the probable distribution of ability amongst students). The absence of open discussion of these questions may and often does lead to gross inconsistencies within one academic's practice and between the practices of academics in any one department.

Moreover the privitisation of the grading process open the way to unprincipled reprisals against individual students, against which the student has little redress except, as we have pointed out, to appeal to another academic or to the department.

Group Assessment

Group assessment has, at various times, been supported and adopted by staff and students in some institutions as a way to untangle the confusion

which surrounds assessment and to challenge the nature of our education. It is distinguished from other assessment reforms by the fact that it is both politically and educationally progressive.

Firstly, in group assessment, grades are arrived at after discussion and are determined by the tutorial or seminar group, including the tutor, rather than by the staff member individually. There is a shift of power from the individual staff member to the staff/student collective.

Secondly, emphasis is directed to the nature of learning as a collaborative process, in which participation and co-operation are necessary. Knowledge is shared within the group, rather than being the property of the tutor who imparts it to the student, who may in turn adopt it as her private possession. Sharing research and knowledge allows new areas to be considered by all students, the social implications of theories can be openly discussed and students can assist others who may otherwise be intimidated by academics.

It is because it attempts to work towards such a unity of educational and political goals that group assessment can foster a democratic and co-operative approach to social practice.

How Does Group Assessment Work?

At the outset of a course different criteria of assessment are discussed and evaluated. Often students will express a preference to particular criteria, which the group agrees to use in the assessment process.

A week or more before the meeting, the tutorial paper or essay is duplicated and distributed to all members of the class. Staff and students prepare for the meeting by reading the paper, following up references, and marking difficult or interesting points in the paper.

During the meeting the paper is systematically discussed with the tutor acting as resource person and assisting where necessary. In a group of aggressive students a tutor (or other students) may need to intervene to ensure that more reserved members can speak freely. By the end of the year the groups can usually discipline themselves but at the beginning some students, often women, are unused to speaking out.

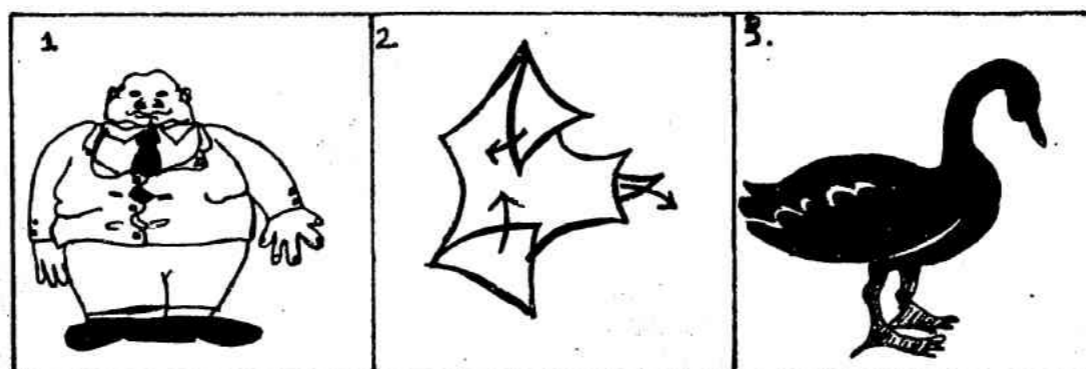
Grades are arrived at by discussion. Each participant justifies her recommended grade and it is occasionally necessary to discuss the criteria people are using at this stage, especially if it is felt that a criterion

(cont. on page 25)

ORIGAMI!!

The ancient Japanese art of folding thin substances into any shape you like. Today, we fold a Queensland Government Minister into a swan.

Next week, we'll learn how to turn a rainforest into a multi-million dollar coastal resort!



A New National Union Of Students

In mid December 1987 a new National Union of Students was formed by a meeting of elected student delegates from every State and Territory in Australia. What does this all mean and how did we get there?

HOW THE ANU PARTICIPATED IN THE CREATION OF THE UNION

MAY 1987: NUS organised a conference for December.

OCT. 2-6th 1987: THE ADELAIDE CONFERENCE - ANU sent two representatives to Adelaide to help establish the guidelines for the formation of a new National Union. After some intense debate the ANU delegates gave in principle support to a national union, and guidelines were established to ensure maximum representation from as many campuses as possible and the election of campus delegations to the upcoming December conference.

It was also decided that no national union could be formed unless at least 50% of the campus student population was represented at the Melbourne Conference.

OCTOBER 21st 1987: An ANU Students' Association General Meeting passed an in principle motion of support for a national union of students. An election of delegates to the December Conference was attempted, but owing to some drunken interruptions, the President, Kate Andrews, was forced to close the meeting. However, six delegates were elected at a subsequent SRC meeting. They were David Wawn, Penny Flint, Martin Hehir, Kate Andrews, Kate Lawrence and Andrew Major.

17 DECEMBER 1987: THE NATIONAL CONFERENCE TO FORM A NEW UNION The constitution of the new National Union of Students was finally adopted by the representatives of between 45 and 50 Australian campuses, representing over 50% of the student population. All factions from the left and right were present and, while the conference was by no means perfect, compromise positions were finally reached.

HOW THE ANU CAN AFFILIATE TO THE NATIONAL UNION

ANU students passed a motion at their October 21st General Meeting undertaking to hold a referendum on the subject of affiliation to the Union by June 1st 1988. Under the Constitution of the ANUSA, a referendum is required to join any national organisation. A resolution must first be passed at a Students' Association meeting by a two thirds majority, then the referendum has to be conducted within six weeks of the passage of the resolution. This will occur within the first six months of 1988.

WHAT'S HAPPENED SINCE THERE WAS NO NATIONAL STUDENTS UNION

In 1974 the Whitlam Government abolished tuition fees and introduced the Tertiary Education Assistance Scheme, the forerunner of AUSTUDY. The Australian Union of Students (AUS) was centrally involved in gaining these reforms. However, AUS was disbanded in 1984 and since then Australian tertiary students have been unable to put their case to the Government with a single united voice.

The late Fraser years saw initially a withdrawal of funds for the subsidised overseas student programme. Fraser also introduced the overseas student 'visa charge.' This began the dramatic rises in tertiary fees continued by the Hawke government.

Since 1983 the 'visa charges' have increased dramatically, and in 1986 Hawke introduced the infamous HEAC, which is now \$263. By 1987 the full cost recovery course for overseas students were being offered by the Economics and Commerce Faculty at between \$6,000 - \$8,000 per person at ANU and elsewhere.

In addition, a fully private university was established in Queensland (Bond University) with proposals being mooted by Lady Fairfax for a private (full fee) uni. in NSW.

REPRINTED FROM THE ORIENTATION WEEK HANDBOOK, 1988

Then, in late 1987, the flood gates were opened for full fee courses for postgraduate students. This is affecting postgraduate students NOW.

Finally, the Dawkins Green Paper was brought down putting all these moves into context. The Green Paper, underpinned by narrow economic rationalist ideas, threatens in a far more fundamental way issues of equity, access, autonomy and the public funding of education.

In the space of three short years the gains of 1974 are now more threatened than they ever were.

REPRESENTATION

Until late 1987 the 475,000-495,000 tertiary students in Australia were totally unrepresented by a national body. The effects of this have been obvious. The Dawkins Green paper was produced without any student input, and with no National Union, it has been very easy for the government to fob off students. A prime example of this was the thwarted attempt by students to see Senator Ryan in April 1987 over the fees issue. However, the Government would not be able to ignore the organized voices of potentially one of the biggest unions in Australia.

A National Union is based on the idea that by organising, students should and can have an effective input into the decisions which affect their lives. A National Union is the framework for students taking control of their own lives and destinies in common with other workers.

WHAT A NATIONAL STUDENTS UNION CAN DO FOR YOU

A National Students Union is the only viable option students have to exert pressure on the Government and be heard in the debate currently

(cont. on page 25)

Over the month of February, a small but significant number of syringes were found on the university campus. In many ways, this represents a slight health risk to the people who live and work here at the ANU. This article (hopefully) will give some advice to readers if they happen to find a lonely syringe.

STEP-BY-STEP GUIDE

- Shit! I almost stepped on that!. But what can I do to stop others from facing risk????

1. If you find a syringe, be careful. The first step is to observe and see whether it actually is capped i.e. if the needle part of the syringe is covered (see below).

container is probably OK, but use your commonsense when choosing a container.

4. After placement of the syringe in the container, seal it. Simple enough.

(The uncapped type is a particularly nasty variety of the species)

2. Exercise care in picking the thing up. Do not touch the needle end and do not attempt to re-cap an uncapped syringe - this is a bit risky, even if you are careful.

3. It is highly desirable to find a puncture-proof home for your new, but unwanted syringe. A glass jar or heavy plastic

5. Breath-easy. Congratulate yourself on your community awareness and consideration for others.

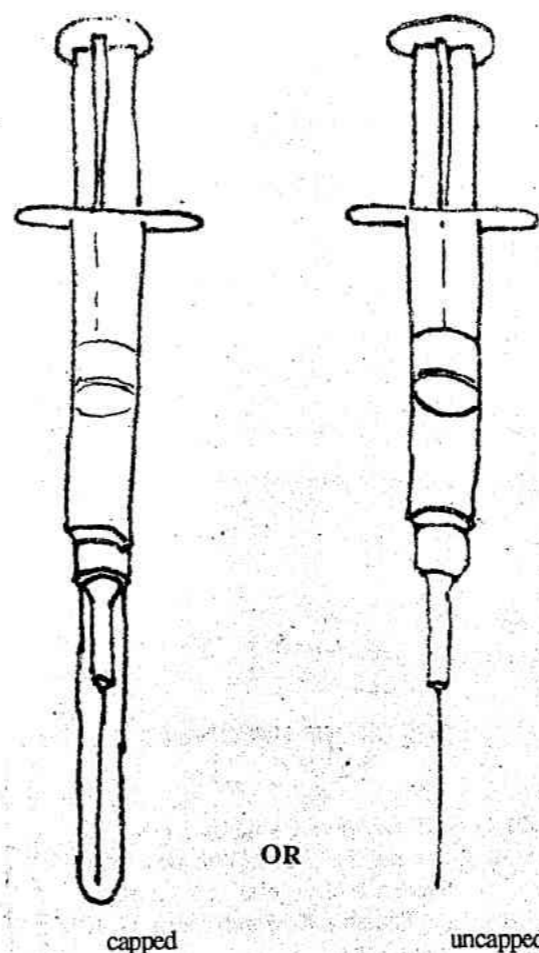
If you are on the campus and want to get rid of it quickly, try the University Health Service. Dr Furnass has told me that the Service has a needle disposal unit, which is very HOT and melts the syringe, killing all nasty germs. Just pop in to the Service, and tell them what happened. They're friendly, and willing to help. [Please Note: The Health Service does not offer a needle exchange programme - see below.]

If you happen to find yourself off campus, and wanting to dispose of a "dirty" (yuck) syringe, you should contact the following services and chemists. These places offer needle exchanges which users can exploit to minimise the chance of having to share dirty needles.

The following places offer both needle disposal and exchange services:

1. AIDS Action Council, 8 Lonsdale St. Braddon
2. Narrabundah Health Centre
3. Melba Health Centre
4. Belconnen Health Centre
5. City Health Centre
6. Canberra City Pharmacy
7. Watson Pharmacy
8. Garran Pharmacy

! SERENITY !



NOTICEBOARD

WANT TO COME TO A
WOMEN ON CAMPUS

- MEETING -

THURSDAY 10 MARCH 5.30 P.M.
STUDENTS' ASSOCIATION OFFICE

EXPECT DRINKS, A CHAT, NIBBLES
DISCUSSION, MUSIC - A GOOD TIME

PSST.
Organize



TAI CHI SOCIETY

1st General Meeting
MONDAY 14/3/88
6:30pm

B & G Common Room.
Practise Tai Chi in a
friendly and relaxed
atmosphere. Herbal tea
and nibbles after.
Everyone Welcome.

For more information contact
MELANIE WRIGHT
493083

HELP!!

WORONI often needs
access to a laser
printer outside library
hours.

If you can provide
access please contact
the Editors on 487127.
It would make our
lives much easier!

PERCUSSION WORKSHOP '88

Easter Weekend
Friday 1 April- Monday 4 April

No previous experience required
instruments provided
4 hrs per day
10am-12pm Lunch 12-1.30pm
Resume 1.30-3.30pm

Cost: Workers \$60, Concessions \$45.
Venue: Civic Youth Cafe
No daily workshops
Full 4-day participation only

Instructor: Sangeet
Class maximum: 28 people
For further info. & enrolment: ph. 571 814
from Monday 7 March.

Attention Kiddies, Mums & Dads!

Brindabella Community Arts
Association is presenting its
popular childrens' programmes
again in 1988.

CHILD DISCOVERY is a
programme for 3-5 year olds
held between 9:30 and 11:30
on weekends during school
terms. Each week the children
do different art activities, have
farm walks, feed the animals,
and enjoy the atmosphere of a
small rural property.

The **AFTER SCHOOL**
programme for 5-14 year olds
(3pm - 5:30pm) offers
opportunities for activities
such as painting, drawing, clay
work and screen printing, bike
riding, yabbing, rafting on the
dam, indoor soccer in the
woolshed and other games.

HOLIDAY PROGRAMMES for
5-12 year olds are held each
school holidays and offer a
mixture of recreational and
arts activities. Fees are
approximately \$14 per day.

For more information phone
Pip or Tricia on 542134.

LIBRARY TOURS

J.B. Chifley Bldg
Monday 7 March - Friday 11 March
Daily at 11am, 2pm, 7pm*

W.K. Hancock Bldg.
Monday 7 March - Friday 11 March
Daily at 11am, 2pm, 7pm*

R.G. Menzies bldg
Monday 7 March - Friday 11 March
Daily at 11am, 2pm, 7pm*

Law Library
Monday 7 March - Friday 11 March
Daily at 9.15am, 2.15pm, 5.15pm*

*Except Friday.

S.A.

meeting

see 30
page

all clubs & societies

ADVERTISE YOUR ACTIVITIES IN
WORONI

DROP INTO THE WORONI OFFICE

(IN THE S.A. OFFICES) AND GIVE

US THE DETAILS, OR PHONE 487127.

YOU ARE WELCOME TO SUBMIT

ANY GRAPHICS YOU WISH TO BE

INCLUDED, OR TO LAY IT OUT YOURSELF!

LOVE & KISSES,
EDS.

XXOO

attention!

INTERNATIONAL WOMEN'S DAY

DANCE

MARCH 12 SAT 8pm
the little loves

WAR STUFF

thunder & eggs

*BELLY DANCERS

stein and a companion
on disques

AT THE ANU BISTRO

2xx+ women on campus

All women welcome



16

LEFT GROUP UPCOMING EVENTS

BBQ and Drinks: Come and meet the
current Left, and be part of the new one!
Share an abundance of vegeburgers, sausages
and drinks. Tuesday 8 March from 12.30
p.m. in Union Court.

Left Introductory Meeting:
Wednesday 9 March at 4.30 p.m. in the
Union Bistro. All welcome. See you
there!

INTERNATIONAL WOMEN'S DAY

Tuesday 8 March is International Women's
Day and, in recognition of this, Public Radio
2XX (1008 on your dial) is having a day of
women's broadcasting. There will be
informative chats on women and: art,
literature, culture, politics and current affairs
as well as a whole variety of women's music.

On Tuesday 8 March at 6 pm "THE
BODY ELECTRIC" - a series of photos
by Annie Jacob - will be opened at Photo
Access by Helen Ennis, curator of
photography at the Australian National
Gallery. The exhibition will continue until
Tuesday 29 March, 12 - 6 pm, Tuesday to
Sunday.

RALLY for International Women's Day
on Saturday 12 March in Civic Square (near
Canberra Theatre) at 10 a.m. There will be
speakers, entertainment and face painting for
children.

DANCE for I.W.D. at the ANU
refectory, 8 p.m. on Saturday 12 March.

Men's group

There is a vacancy on this campus for a men's consciousness-raising group. No experience is necessary. Such a group might be a focus for men interested in discussion, sharing and action on the following issues; masculinity, our relationships with women, fatherhood, body image, violence, sexuality, sport, and any other related issues.

There will be a meeting of all men interested in participation in an ANU men's group, in about the third week of this semester. It will be advertised in this glorious publication.

What I want to do here is to provide some ideas and suggestions about consciousness-raising (CR) group activities. It is not meant to be definitive, but to help this and other groups starting out.

Through CR, we can learn about ourselves, and through this understanding begin to change. We can discover new forms of identity that are not grounded in a restrictive (and boring) masculinity. We can share our experiences of childhood, work, monogamy, pornography or homophobia and other issues, exploring whatever we think is important. We can strive for more equitable, non-sexist and caring relationships with women, children and other men.

A group of men doing these things together can achieve far more than an individual, because of the support and encouragement provided by the collective process of the group. A CR group is about changing on a personal level, and therefore facilitating wider political change. It bridges the gap between intellectual belief that 'sexism is bad' etc., and the actual everyday realities of our lives.

The following account shows the possible experience that a men's group can provide. It is taken from a 'Men Opposing Patriarchy' newsletter, and is written by Dave;

"I started going to a Men's CR Group around the beginning of 1983. I felt very apprehensive about the first meeting, not really knowing what to expect or what would be expected of me - but I also felt very keen and positive. My initial uneasiness was soon quashed when we formed an 'energy circle' - sitting in a circle, eyes closed and holding hands for two or three minutes in silence. That made me feel as if we were brought much closer as a group and that I was now an equal participant. The evening was a new and wonderful experience for me, but I still felt a bit of an outsider. I hadn't met anybody before and all the other men seemed to know each other so well. However when I brought this point up at the evaluation session at the end, I was surprised to find how little the other men actually knew each other - they just had a way of relating and an openness that was previously unknown to me amongst men.

At subsequent meetings I learnt to develop a trust for the men and felt that I too could express myself as openly as I had previously only been able to with my long-term partner. This feeling of trust was, and still is, related to a number of factors -

Firstly - knowing that the other men are interested in what I have to say because they can learn from my experiences and feelings (and me from theirs); Secondly - confidence that what I say will not be ridiculed but will be listened to and accepted as a valid expression of my feelings or opinions - even if the other men don't agree with them;

Open and effective interaction with the group meant that skills and techniques were necessary which I hadn't previously come across. Non-violent expression of anger, for instance, and skills in criticism and active listening. The group provided a forum for these skills and gave me the opportunity to practise them. These techniques are also of relevance to my interaction with people outside the group. I find these skills particularly important because they cover aspects of my communication and expression which, as a man, I have had little previous opportunity to exercise. [...].

Overall, the Men's Group has become an important part of my life. It has provided me with a new form of relationship with other men. It has taught me a lot about my experiences and attitudes in the context of a patriarchal society, and enabled me to review these attitudes and the way I relate to other people. Most importantly, it has enabled me to change and given me support in that change - a change which still has a long way to go, but that I am sure will continue."

Thirdly - an awareness that if I have problems or emotions that I need to discharge, then the group is willing to give me support and help this need and assist me in coming to terms with whatever I'm expressing.

One of the main impacts this initial involvement in the group had for me was to give me strength and confidence to confront issues in life outside the CR group and especially at work. I was working in a typical office environment where almost everyone I came across had traditional sexist attitudes and behaviour. It was initially very difficult for me to speak out against these [...].

However, the contrast between the men at work and those in the group meant that the group gave me additional support by way of optimism - optimism that not all men were like those with whom I worked and optimism that perhaps men would reject the stereotype and change.

There is a wealth of material available on how to start men's CR groups, what history they have had, and what political potential they contain. There is not the room here to cover this, but I am willing to make it available to anyone who is interested.

So, please watch this space for more detail, in the next issue of *Woroni*. I look forward to seeing you at the coming meeting.



How to ignore commercial radio and make your ears very happy indeed

One way to liberate our brains from the nasty drivel of the commercial media is to tune in to public radio. Public radio is all about community involvement, alternative broadcasting and democratisation of the airwaves. Programmes that you can hear in Canberra include WATCHING BRIEF and DISPATCHES, produced regularly on Community Radio 2XX. More on these later.

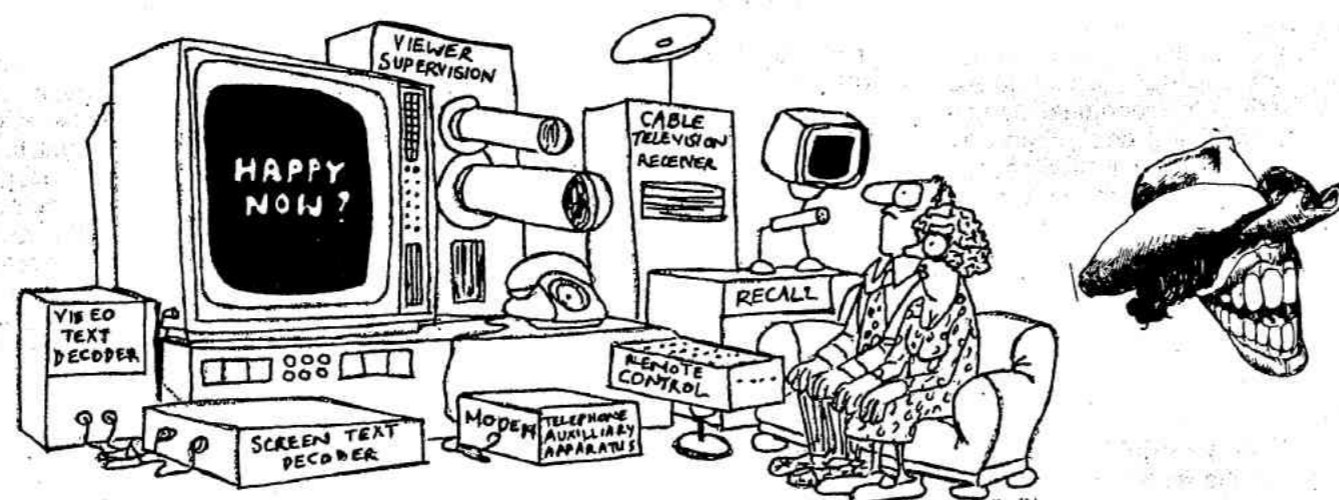
Public radio was largely instigated during the years of the Whitlam Government. In its principles there is stress on a process of community service and participation, access, anti-commercialism, democratisation and localism of the airwaves. Public radio operates on a shoestring budget, and relies heavily on listener support and sponsorship. This chronic financial crisis keeps stations at basic operating levels, and has sometimes limited



attainment of their high ideals - to be genuinely alternative and democratic, and to offer new and challenging styles, ideas and opinions.

Producing quality spoken word is much more costly and labour intensive than music broadcasting. It takes up more studio time, and needs trained journalists and producers. One solution which has proven to be successful is the production of issue-oriented programmes such as MEDIA MAGAZINE, STICK TOGETHER, WOMEN ON THE LINE, DISPATCHES and WATCHING BRIEF. These programmes are often funded by relevant interest groups and are broadcast on public radio throughout Australia.

PUBLIC RADIO



National programmes such as WOMEN ON THE LINE and MEDIA MAGAZINE provide public radio with experienced journalists and increase the potential for sharing of resources between stations. They offer community-generated and credible alternative programming, giving individual stations greater opportunity to dedicate their scarce resources to local issues. Thus, public radio continues to provide an exciting, diverse and entertaining service.

PUBLIC RADIO NEWS SERVICES, for example, aims to present well researched and produced current affairs programmes. It aims to analyse in depth the background to the issues concerning people in Australia; to counter the mainstream media and give prominence to community views, and to discuss questions of social and political change raised by these issues.

PUBLIC RADIO NEWS SERVICES produces two programmes. WATCHING BRIEF covers topics of peace and the environment in a weekly one hour programme. Its goals are the protection and preservation of the environment, and the achievement of world peace and disarmament. It is largely sponsored by the Australian Conservation Foundation. The programme has had national news scoops such as the release of confidential documents from BP in October 1986, which revealed Australian government involvement in secret negotiations to sell uranium to Taiwan through a third nation.

WATCHING BRIEF has won a

number of awards from the Golden Reel and Australian HI-FI FM RADIO awards, and the ABC's Earthworm has rebroadcast material. According to the Roy Morgan survey into listenership, about 100,000 people listen to the programme nationally.

DISPATCHES is a joint project established by PUBLIC RADIO NEWS SERVICES in conjunction with Community Aid Abroad and the Overseas Services Bureau. There exists at the moment no other national programme that covers third world politics and economics.

The programme DISPATCHES arose out of the recognition that Australians were becoming more aware of the third world, but had little knowledge of the reasons behind the disaster, famine, coup and war stories that are the substance of commercial reporting. DISPATCHES aims to cover the third world from the perspective of people in these countries and people active on these issues in Australia, and to provide an incisive analysis of the social, political and economic processes behind the events.

Where and when.

WATCHING BRIEF can be heard on 2XX, Thursdays at 9.30 am. DISPATCHES is broadcast on 2XX regularly at 7.30 am and 9.05 am. Both provide taped copies to individuals and institutions at a small cost.

written by KITTY VAN VUUREN, co-producer of Watching Brief, and edited by Michael Flood.



2XX



Recognition & Reconciliation

The Need for the Bicentenary

The question that has to be asked concerning the worthiness of the Bicentennial is whether or not there is a benefit to be gained from its recognition. Does the Bicentennial provide something plausible for both Aboriginal and more importantly, non-aboriginal people to learn from? If it does, then why should we throw away this chance for reconciliation? It is one thing to point to the injustices of both past and present - which is really what the Bicentennial is about - but it is quite another to boycott the whole event.

Those who are oppressed have a just right to march in their defence: in defence of their basic human rights, the recognition of their history, of the injustices that have been placed upon them over the past 200 years. The fact is however, that these activities are a legitimate part of the Bicentennial. Rather than marching to boycott the Bicentennial, Aboriginal protest events should be purely to highlight their cause as a part of the overall activities.

The Problem is largely one of confusion. A problem that is being overcome as the Bicentennial progresses. The vast majority of Australians are certainly not celebrating the displacement of a people that happened upon the arrival of European settlement in 1788. Indeed, that is what happened, which is why the focus of the Bicentennial has shifted from a purely celebratory mode, to one of reflection and recognition by the non-aboriginal populace to the Aboriginal plight. The confusion must be then that those who propose a boycott misplace the true purpose of the Bicentennial.

If the colour and attitude of the government was different to the one which we now have, the Bicentennial could have resulted in a year long ritual of self congratulation and pomposity amongst the not so caring and apathetic of the white population. The emphasis that the Hawke government however, has given to the Bicentenary - that is, concentrating on educational and other initiatives to highlight the Aboriginal situation as the key point of the years activities - makes the Bicentenary worth recognising and

supporting and indeed, at least for some, celebrating.

The point is, that those who propose a boycott say they won't celebrate an invasion. Nor should they. No Aboriginal does, or should celebrate the invasion of their land and the displacement of their people. This is not to say that they can't take part, or shouldn't. As has been outlined already, recognition and support for the constructive message that is attached to the Bicentenary is essential for a reconciliation, for progress in the area of Aboriginal reform and to build bridges of communication with the white population. Of course though, it must be ongoing. How do we achieve this?

Perhaps that question can be left for a moment - important though it is - so we can ponder over it in our minds whilst digesting some useful points about the Bicentenary which provide food for thought about the concept and purpose of it. I mentioned before that Aboriginals have no cause to celebrate and that others do. Directly, Aboriginals don't have cause to celebrate, but ultimately they do. Why? Who are those who directly do have cause to celebrate? Those whose ancestors arrived on the first ships and subsequently, do have cause to celebrate. They are celebrating their heritage, their origins, the anniversary of the arrival of their family in this country. This they have a right to celebrate as a direct part of the Bicentennial, nothing more.

So what is the indirect celebration that Aboriginal people can get from this? Again, it is one of recognition. It may be said that some of the celebrations that have occurred so far have done nothing to recognise what the Aboriginal people have been through and that some have in fact degraded their cause. This basically is correct, at least about the massive fanfare on Australia Day (not that this event degraded the Aboriginal cause) and the First Fleet Re-enactment. The Re-enactment did indeed celebrate an invasion and was a deplorable act of pomposity and glorification of Imperialism. It set back the cause of the Bicentenary, but that is only further reason for pointing the years events in the right direction and

away from such largesse.

This, largely has been done. The events on New Years Day and on Australia Day itself did not directly do anything for the Aboriginal cause, but they were harmless enough events that had every right to take place. If we are going to recognise, support and ultimately celebrate together the Bicentennial and its true purpose, then the celebrations that took place on the day that brought in the Bicentenary and on the day that observes a dramatic change in the course of events of history on this Continent (Australia Day), then those events are worthwhile. Those events though, are of course not the central plank of Bicentennial activities and initiatives.

What then, are the central planks of the Bicentenary? What is the central theme? We come back here to the two important questions that have been asked: that is, how can ultimately, Aboriginals celebrate the Bicentenary? How do we achieve ongoing recognition, communication and through this, progress? Okay, lets have a look at what has been happening this year.

The media have responded to the emphasis of reconciliation that has been placed on the Bicentenary by the government. The increasing number of articles in newspapers and to a lesser extent, items on television are not necessarily a direct part of Bicentenary functions, but are an integral part of the reconciliation process. The increasing call and the message inherent in all of this is a recognition of the injustices done to the Aboriginal people by the ancestors of quite a few of the non-aboriginal population. Aboriginals can celebrate the dawning of this recognition.

There are few more chilling examples of these injustices than those illustrated by Stephen Hawke in his book about the settling of the West Kimberleys by the white population (an interview was conducted recently with Stephen Hawke on the 60 Minutes program and an article drawn from his book was published in editions of The Canberra Times on the 27th and 28th of February). The exposure of these massacres, the nationwide realisation that those of us who

celebrated our beginnings, the beginnings of our ancestors, must also recognise the injustices imposed upon the Aboriginal people by many of those who form a large part of our heritage. This is a tragic and also ironic cause for celebration, but a cause for celebration nonetheless. The recognition is there and this must be the ongoing theme of the Bicentenary. Its effects though, must last beyond the Bicentenary.

So, how do we make it an ongoing recognition; one that leads to progress and a just solution to the plight of the Aboriginal people. The proposal by the government to establish a Regional Council system is a positive move to provide Aboriginals with the chance to make decisions for themselves that concern their future. This plan should continue to be pushed, not set back, just as we should encourage the proposal to formally recognise the displacement of the Aboriginal people in the pre-amble to the legislation setting up the Council system. Even if these proposals seem inadequate, it is what they can lead to that we must encourage. The ultimate objective of some form of treaty with the Aboriginal people must continue to be pushed and this can be done in the context of the Bicentennial. These objectives can and will last beyond the Bicentennial and be progressed: largely by changing attitudes.

Togetherness and the spirit of reconciliation are the hallmarks of the Bicentennial. Central though it may be, the Aboriginal issue isn't the only concern of its purpose. The great many Nationalities that have culturally enriched this Nation are participating in the Bicentenary in this spirit. Despite the many racist attitudes that have abounded from the less well informed in our society, Australians have generally accepted the necessity of multiculturalism as the basis of a compassionate and tolerant society. We do have cause to celebrate the Bicentenary, we also have a lot more to learn and a lot more to achieve. Lets not boycott the growing up and maturing of our Nation. Those of us who do may live to regret it.

by Greg Maher

LUNCHTIME DISCUSSION WORKSHOPS WEDNESDAYS 12.30 TO 1.30 PM

- | | | |
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| 23 MARCH | CONSERVATION COUNCIL SPEAKER | CIVIC PLAN |
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celebrating

T H E

BOYCOTT



THERE'S A NEW trend in thought amongst those who support the Bicentenary's excessive celebratory focus. They are actually telling us now that Aboriginal people have something to celebrate, and that it is a mistake for the Aboriginal community to have decided to boycott the celebrations. What is more, these "new thinkers" assure us, the true purpose of the Bicentenary has been to draw attention to the plight of Aboriginal people, and not merely to celebrate white Australia's presence in this country.

These astonishing somersaults of thought are fully set out in the Editorial column of the Union's paper Sullivan's Reach, as well as being echoed elsewhere.

What is *missing* in all these articles of patronizing and backhanded concession to the Aboriginal people is an appreciation of exactly *how*

● What is *missing* in all these articles of patronizing and backhanded concession to the Aboriginal people is an appreciation of exactly *how* and *why* the Aboriginal movement's just demands have become the focus of the Bicentennial Year. ●

and *why* the Aboriginal movement's just demands have become the focus of the Bicentennial Year. None of the writers are able to, or better still dares to explain why in spite of itself, the Government and even the First Fleet Re-Enactment organisers have been *forced* to recognize the justice of Aboriginal demands and criticisms.

The fact is the anti-Bicentenary movement has been very effective both locally and internationally. Thus if the Hawke Government mentions Aboriginal demands in its speeches it is because it has been forced to by the mass-movement's pressure. Even the fact that conservatives are forced to sound reasonable in Sullivan's Reach, of all newspapers, indicates the strength and impact of the Aboriginal cause. The mass-movement for Aboriginal rights was 100% correct in deciding to use a BOYCOTT as the key technique to press its demands. For Aboriginal people the principle as well as the immensely successful practice of their BOYCOTT is something to be *celebrated*, not deplored.

Kwame Mfodwo and Kean Wong

(cont. from page 15)

raging about the future of tertiary education. In addition, such a Union can provide students with a number of other valuable services. Some examples are:

i). the representation of the interests and wishes of students to the community at large through the bringing together of isolated student campaigns, and the organization of collective lobbying and publicity.

ii). the efficient use of existing resources. For example, a Union is able to co-ordinate the work of different education researchers on separate campuses for the benefit of students as a whole.

iii). the provision of services that are otherwise unavailable. For example, the setting up of a single universal student travel scheme is one option being discussed, as is the provision of student legal services on isolated campuses.

iv). the promotion and catering for the needs and rights of disadvantaged sectors of the student body, e.g. women, overseas students, migrants and the disabled, who, because of their relatively powerless position, require specific representation and action.

Finally, to give short shrift to the old argument against the compulsory payment of fees to join the Union - it would be inequitable for people who do not pay the fees to enjoy the benefits that the Union would offer. Such services and representation cannot be effectively provided for without the Union having the capacity to say that it represents the wishes of students as a whole. Universal membership gives the union a strong voice and sufficient funding to use that voice. The call for voluntary unionism is a disguised and unscrupulous tactic for undermining the effectiveness of the union. A more democratic approach would be to use the representative nature of the union's meetings to determine what policies students as a whole wish to support.

The phrase, "United we stand, divided we fall" holds especially true today - the attacks made on the tertiary education system over the past few years prove it!

(cont. from page 14)

which had been rejected as being used by one or more group members. In most, almost every, case a consensus is reached, but in the rare cases where there are irreconcilable differences in the group, a vote is taken. This is a last resort for the class *per se*, but if the minority group (be it solely constituted by students or by students and staff or rarely by the staff members alone), is seriously concerned about the grade, an appeal can be made to the Departmental Committee.

Let us be very clear that group assessment is not a crude process of mindless voting. All work is seriously considered and grading emerges from a discussion of the paper with the student able to defend her work and participating in all stages of assessment. It is an attempt to bridge the gap between criticism and grading and involves consciously exposing and discussing the criteria of value in intellectual work and certification. Although the gap can never be fully bridged, group assessment attempts to make this process less mechanical, not more so.

Of course there are practical problems - personal clashes, the distrust of our peers we have learned from years of competitive education, the "reticence and passivity" of women which results from the oppression of a patriarchal society. These are not easily overcome in a competitive, sexist society which still demands grading and certification, and it would be utopian to expect that they would be. One necessary requirement, however, is that teachers

and students, but importantly teachers, are educated to be alert and sensitive to students' problems so that they can assist in the development of a co-operative group.

Limitations

Group Assessment does not solve all educational problems and there are two important objections made to it.

The first sees the process as analogous to worker participation or productivity deals, in which students are co-opted to act as their own overseers.

The second is less weighty, but sees the group assessment process as yet another burden on overworked students.

Viewed in isolation these views do seem very damaging. However, both can be dealt with if we locate group assessment as part of a strategy for democratizing educational institutions - a strategy which in turn arises from our analysis of the rôle of education in our present society.

In the process of group assessment, the unnecessary opposition of staff and students is broken down. Staff, unlike the bosses in a productivity deal, are *not* the ruling class, although many identify with that class. Moreover, and most importantly, students and staff participating in group assessment do learn to co-operate, to develop notions of discipline and responsibility that are based on a collective, not on academic terror and repression. This cannot be achieved under present assessment methods. Even sympathetic staff members cannot offer a situation in

which alternative forms of co-operative consciousness develop as long as they retain ultimate power. At best they remain benevolent despots.

Group assessment becomes a burden only if its introduction is divorced from a struggle for democratic control of course content, work loads, and timetabling. It cannot be grafted on to pre-existing courses, where such decisions have been made by an academic or academics without effective participation of students. When such attempts are made the results may well be disastrous. This is why the fight for group assessment must go hand in hand with struggle for greater student participation in all aspects of educational decision-making.

The Way Forward

Group assessment is the only assessment method yet developed which is both educationally reliable and politically sound. It is, however, only part of the process of changing the society and education, not an end in itself and not a cure-all for our educational problems. Such ills can only be healed when the entire society is transformed to one in which all aspects of life are controlled directly and democratically, and where production is directed to people's needs not profits. However if we are seriously concerned with education and with education in society, then we must be seriously concerned with the assessment/grading process.

"Rape is about power, not sex"
(University toilet)

After experiencing rape six months ago the full relevance of this statement hit home. I realised then that men use violence against women to maintain their power and control over us. I had seen this scrawl numerous times in university toilets, but it wasn't until I had experienced rape that I understood the complete meaning of the statement. Rape and the threat of sexual violence stops women from stepping out of their traditional roles - and literally 'keeps us in our place'.

My experience of rape, although most commonly reported in the press, occurs least often, I did not know my attacker, who forced his way into my car with a knife and kept me under the threat of death for three hours. Although I survived the assault something died within me, something I believe dies in all women who experience sexual violence.

What died within me was my ability to look at the world and humanity through rose coloured glasses. No longer was this world wonderful, every man became a potential rapist - every leer, sneer and gesture from men reminded me that they have access to my body and that I have no control over that access. They were saying, "if I choose, I can rape you." men have power, women having nothing. Men have the power, the strength, the language, the knowledge, and the penis; they have the potential to rape.

The powerlessness I experienced as a woman during the rape was the most haunting of all emotions. I remember thinking he was 'getting off' on the fact that he had the power to make me do whatever he wanted. He was using his power to frighten and to degrade me. He was telling me that my feelings were not important, that I was there for his use and nothing else. His parting words were, "If I give you my address, will you come and do it to me again?" He tried to make me believe I enjoyed the experience. The anger I felt towards this man enforced my powerlessness in our society.

Almost on equal footing with the powerlessness I felt during the rape is the fear



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that the experience brought. During the ordeal I was in constant fear of my life - a knife was held against or near my throat to ensure submission, and after the experience (after the rapist had emptied my wallet and taken note of my real name and address) I lived in fear that he would come back and kill me. He had frequently reminded me that he would return if I reported the crime to the police. The threat of death was used to enforce submission and to ensure silence after. However, my wish to see justice done and my obligations to other women meant that reporting the crime was the only chance I had of getting the rapist known and society's recognition that he had committed a crime. I went through a twelve hour ordeal with the police - this involved interrogations, giving statements, body examinations and returning to the scene of the crime. But none of this has yet brought

conviction, he is still on the loose.

Six months later I still live in fear. Since then I have moved, and live with two other women who have also experienced rape. Together we have provided each other with tremendous support. I hate being alone, and I hate the fact that I can't feel safe in my house. I hate the fact that men are the protectors, yet they must protect us from other men. (As protectors they have a great deal of power to set the rules of conduct for those they protect. The illusion is maintained that 'normal' men are not rapists - that we can trust them to protect us.) I constantly ask myself, "Why can't I walk down the street without fearing assault or rape?" I must always be careful - always be aware that rape is a possibility, this is reinforced every day because women are constantly threatened and intimidated by men.

People (both men and women) asked me

two specific questions after the rape, "How I now felt about men?" and "Is there any way you could have avoided the experience?" Both these questions were equally frustrating and upsetting. The first question upset me because I felt people were not concerned with how I felt as a person - but how I felt in relation to men - I couldn't understand why people were so preoccupied with how I felt about men, of course I didn't feel good about them - one had just denied my right to be independent and sexually self determined. He had violated the control I had of my body and my life. Why were they concerned about whether I would have another relationship with a man, why weren't they concerned about

how I felt about myself instead of being preoccupied about how I felt about men?

The second question caused anger because it showed people doubted my behaviour. They questioned my actions, and so blamed me for the crime. If you are raped you can be sure that people will find rules that you have broken, or numerous things you could have done to stop it from happening. What people didn't understand is that rape doesn't just happen - it is caused - and is caused by men. The only person responsible for the crime is the man who committed it. I began to feel guilty for a crime he committed. I shouldn't have been out at night with a girlfriend, I shouldn't have been out unaccompanied by a male (who could have protected me), I should have fought, tried to escape, the list goes on. The only effective way to avoid rape is to become a man, or not to exist at all.

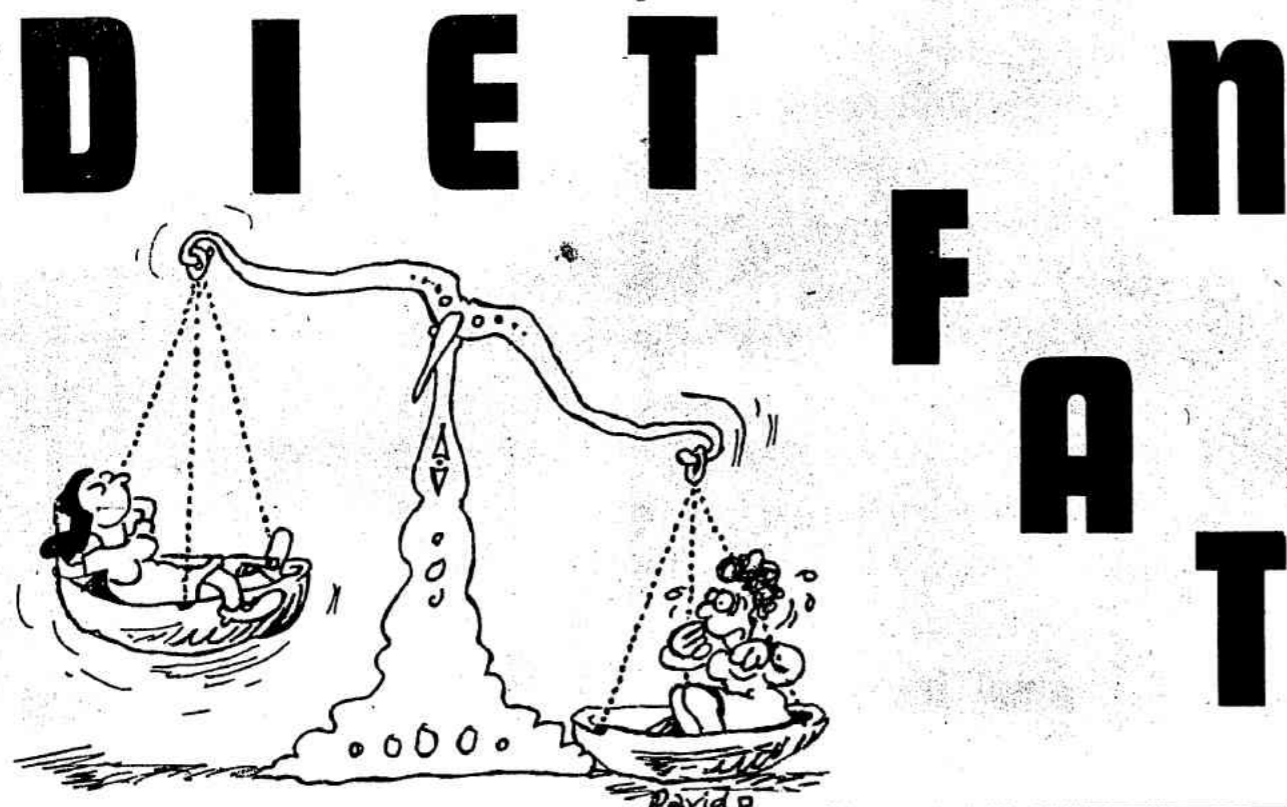
The myth that rape is committed by maniacs is untrue. In seventy-five percent of cases involving sexual assaults committed against young women, the attacker is known and trusted by the family. (Statistics from The London Rape Crises Centre.) The myth that only bad girls or certain types of women get raped is untrue. Women of all ages (3 to 90 years old), all classes and all races experience rape. (The London Rape Crises Centre.) I believed before the rape that I was not part of the category of women who experienced sexual assault - I felt I was safe from being raped - this enabled me to feel falsely immune from the experience.

It is untrue that rapists are in the grip of an "uncontrollable sexual urge". Men can easily control their urges to have sex, they do not need rape to satisfy this urge. This widespread belief makes women again responsible for the crime, because somehow our bodies are responsible for creating this urge in men. Our responsibility for the crime is again present in the claim that women "ask for rape". If we break their rules of conduct - by doing things that all men have a right to do, such as walking alone, walking at night, inviting men into our houses etc. we are punished and the punishment is rape.

No woman is allowed to ignore the fear of rape. It is a subject which people find uncomfortable, yet it exists everywhere. We must keep our doors locked, not be alone (especially at night), not dress or look a certain way, because this may "bring rape upon ourselves". I do not trust any man. The world I live in is an ugly world where oppression exists. It exists because men have power - the power to rape - which keeps all women in a state of fear. My control over my sexuality, my actions and my life have all been taken away from me. You cannot ignore rape - it exists in women's minds as fear and anguish - it exists in men's as a right.

(From "Judy's Punch", 1987)

Anne



Hi! I'm Jan and this is Pat, we're here to tell our stories - the kind of stories about weight control that you don't hear on the "Dodgy Diet Enterprises Inc." advertisements on day-time TV - funny about that.

I was overweight and really unhappy. I felt unattractive and dissatisfied with my life.

Now, I'm slim, trim and looking fantastic. Yes, I lost 10kg in 3-1/2 months with Dodgy Diets. Wow, who would've thought a diet could give me a new hairstyle, designer clothes and makeup. It was so easy getting my photo taken in colour instead of black and white. I'm in great shape to do all those things I've always wanted to do. The



problem is that I'm always so hungry that I feel faint at the slightest provocation and I passed out twice at the P. & C. meeting last week.

Still, I've learnt great new skills like self-discipline. Every day, I shop for food, consult one of the cookery books I got for Mothers' Day, chop, roast and saute. Then, I watch the family eat.

My husband was rapt in the new me. He just raves about how wonderful I look but somehow he still manages to camp out at the pub or the TAB. The kids didn't notice any change but Kim keeps asking me if she should get a paper job to help with food costs. If only she knew how much I'm paying to eat less.

I thought I'd organise to go away; Tahiti, Bali or maybe Hawaii but I haven't the energy to organise it what with the washing and the cleaning and driving the kids around. Besides I spent all the money I'd saved on the programme so I really won't be able to afford it for a few years yet.

So, just look at the new me. I'm slim, poor and dissatisfied with my life. What's changed?

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The Campus Child Care Collective
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The Campus Child Care Collective is a parent-run co-operative centre for student parents and interested members of the community needing part-time or full-time child care throughout the year. Children from six weeks to school age are catered for. The centre is located at Lennox House, Liversidge Street, ANU.

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Contact 49 2976 or 49 8851 during working hours.

Hi! I'm Pat, six months ago I weighed 75kg and was unhappy about my appearance and unhappy with just about everything. I thought if I changed my weight then everything would be alright.

Then the best thing in the world happened, only I didn't realise it at the time. For years I had tried every diet in the book, then finally I booked myself in for an expensive weight reduction program. Well, on the way to the first night of the course with my savings in my hot little hand, I was involved in a car accident, nothing too serious. As our cars collided, it suddenly came to me just how precious my life was. When I got back home I was still thinking about this, it really shook me - we only get one life - I decided then and there that I had better get on with 'living' it, rather than making excuses not to do the things I really wanted just because of my weight.

For years, I had missed out on simple pleasures just because I was so concerned at what other people might think if they saw me, like swimming, exposing my chubby thighs; jazz ballet, imagine me in a leotard; just peeking at beautiful meals because I was on a diet. Back at school trying not to be too brainy because that combination of brains and fat - what a social disaster.

Well, I've stopped making my weight my big excuse. I still have other excuses but now I recognise these for what they are - excuses.

Right now I feel so good, it was hard at first breaking a habit of a lifetime, but not worrying about weight and dieting has relieved lots of my stress, I can feel easy about eating when I'm hungry, life is generally easier now I don't treat food or my body as an enemy to be disciplined and contained.

I felt so healthy and good about myself that I finally got it together to do something I had only dreamt of before - trek in the Himalayas. It was fantastic, I made lots of friends, saw the most beautiful country, I received many compliments on my stamina, enthusiasm, my great approach to life and yes even my physique - ideal for the arduous of trekking.

So here I am, a testimony that there is hope after dieting, I feel so good - the funny thing is I weigh about the same as before but the difference is - that's quite OK by me and that's what counts.

LOOK! Just what we've all been waiting for! The Romance Novel for the busy young executive. Anaesthetise your brain after a busy day at the office.

Gosh! This CLEO centrefold really is dull. I wish I were at home, curled up with a LERVSWEPT book!

Read this bit Mr McYuppy. It may put the "zip" back into our sexual harassment!

5:30 p.m., and she can't wait to get home to the "sensual enchantment" of a LERVSWEPT novel.

...and then she got on the - er - "P-L-A-N-E" yeah - plane! To - er - "R-O-M-E". Where's that? Suburb of Sydney, I suppose...

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TORMENT yourself with Lervswept's bodice-ripping yarns. Guaranteed to bring you joy, anguish, frustration... You'll believe in lust all over again. Six new stories from Lervswept's favourite authors are available each week from wherever cheap paperbacks are sold.

Interested in reading our thrilling romances? Or would you like to join our team of popular writers? Just fill out the form below, follow our guidelines and send completed manuscripts to the address given.

APPLICATION FORM

- 1) What is your name? Barbara Cartland
 Victoria Holt
 Other (don't specify - we'll invent one)
- 2) Do you have a working knowledge of the English language?
 Yes
 No
 ?Que?
- 3) Any knowledge of the following would help:
 Basic anatomy
 Basic geography
 Pretentious French
 Dynasty
- 4) Statement: *I undertake to provide one manuscript per month for the next 50 years.*
Signed: *Barbara Cartland*
 Victoria Holt
 X

Guidelines for your first (and subsequent) manuscript(s) - as prescribed by Lervswept:

- 1) TABOO TOPICS:
 1. politics
 2. religion
 3. drugs
 4. be poor/ugly/bald/fat etc.
 5. death (except for minor characters)
 6. pregnancy (see 4 above)
- 2) OUR MOST POPULAR NAMES:

HERO	HEROINE
Brad	Gemma
Rob	Jade
Michael	Pet
Jacques	Catherine
Prince Rudolpho III	*Emmeline-May

* romance pre-1800

the glass bell bookshop

The Glass Bell Bookshop, situated at the O'Connor Shops, is remarkable in that it sells books written only by women. And because it stocks not only quality fiction, but also has an interesting array of non-fiction. Owner, Margherita DeLuise, sees the non-fiction section as "containing really good factual information on issues that concern women such as incest, domestic violence and addictions". As a former worker in a women's refuge, Margherita has seen just how real these problems are for many women. She also finds interesting that in the seven months since opening, books on incest have been the biggest sellers.

As well as fiction and non-fiction the Glass Bell Bookshop has a children's section, and a variety of arts and crafts, from local and interstate artists. By having art and craft in the shop Margherita hopes to create a more interesting environment. She also likes to consider the shop a meeting place.

The motivation to open a bookstore with specifically women writers came to her because of a number of reasons. They included: the fact that Canberra was the only capital city in Australia not to have a bookshop of this kind; she was sick of "mass-market pulp"; and the lack of material available on subjects such as homosexuality and lesbianism. And she also felt that women writers weren't as well catered for as men.

Margherita believes that women often write from a deeper, more personal level than men, that they write from their own feelings and aren't afraid to lay them on the line. The Glass Bell Bookshop is actually named after a story from one of Margherita's favorite authors, Anais Nin. Nin lived on the West Bank of Paris during the 1920's, she was poor and part of the street scene, and wrote what she saw. However, it is Nin's journals that she began when she was about 12, that she is more well known for. "Her journals developed into really intense, intuitive stuff", said Margherita.

A lot of the fiction in the store comes from Virago, a British women press collective, who are committed to reprinting and keeping in print women authors. There are women's presses in Australia, they include: Sybilla Press in Melbourne, Tantrum Press in Adelaide and Redress Press in Sydney, but as Margherita points out, they are extremely hard to establish.

The Glass Bell Bookshop has been open for approximately 7 months and during this time Margherita has had a lot of positive response from both men and women, and feels confident that this will continue.

by Tonia Liosatos



fems
rea

3) THE HERO AND HEROINE MAY NOT:

1. have the same coloured hair
2. die
3. be poor/bald/ugly/fat/etc.
4. have sex before the last chapter

4) THE HEROINE MUST NOT:

1. have halitosis/B.O.
2. sweat
3. be a feminist/intelligent
4. wear very much
5. fall pregnant

5) THE HERO MUST NOT:

1. have halitosis/B.O.
2. be unemployed (we suggest: doctor, lawyer etc.)
3. be married (unless his wife is mad)
4. wear his boots/socks to bed
5. spit / cut his toenails in bed

6) THEY SHALL LIVE HAPPILY EVER AFTER!!

HAPPY WRITING!

FEMS REA is the women and law group of the A.N.U.

It was set up in 1987 by a number of women law students who wished to have a forum in which to discuss issues particularly pertaining to women and the law.

The women present at the inaugural meeting of FEMS REA perceived the group's role to be a mixed one, ranging from an academic discussion group to a more personal support group, to a politically active group.

Throughout last year speakers were invited to talk on "heavy" subjects like legal positivism and feminist jurisprudence. Workshops were held on sexist language in the law and programmes for change within the law school regarding this issue were formulated and implemented.

Women who experienced particularly strong bouts of sexism at law school were given support and information on the procedures at university through which sexism may be challenged.

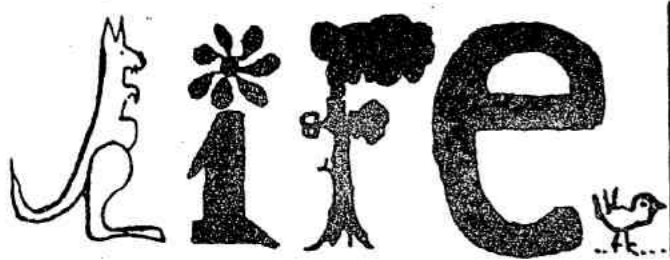
The position of Women's Officer was created at the end of 1987 in order to provide some central co-ordination for the group. However, as FEMS REA operates as a collective, i.e. non-hierarchical, consensus decision-making group, it is hoped that every member of the collective will participate in and be responsible for the group and that the creation of this position will not change that process.



FEMS REA is ultimately defined by its membership.

So come along, meet people, have a say.

Penny Flint



ON CAMPUS

A Wildlife Column for amateurs

Anyone who's ever been intimidated by a group of largish, crow-like birds down by the Chancelry should take comfort in the knowledge that the white-winged chough (pronounced 'chuff', and related only superficially to the crow) is a sociable, peace-loving bird unlikely to confront anything other than a magpie.

In fact, the chough (*Corcorax melanorhamphus*) is one of several Australian species noted for their gregariousness. It is unusual for birds to live all year round in a group larger than a simple pair. Choughs, along with blue wrens (also found on campus), magpies, native hens and kookaburras, practise what is known as *co-operative breeding*. This involves living in groups of three to twenty individuals, all of whom contribute towards the care of the young.

Choughs are easily recognisable birds, slightly larger than magpies, and completely black except for a white patch on the wings which is obvious in flight. They live in open woodland throughout southeastern and eastern Australia, with distribution now patchy due to clearance of preferred habitats, such as mallee scrub. Each group forages over a large home range but defends smaller breeding territories of one to fifty hectares during the breeding season.

The group spends most of its time walking in a spread-out formation over the ground looking for food, the birds digging and raking with their beaks. The usual response to disturbance is to fly low for cover, but if caught in the open (as they often are by magpies, which occupy similar habitats to choughs) the group bands together, bills gaping, red eyes flashing and white wings showing; needless to say, they are rarely harmed.

A group of choughs co-operate to build a complicated nest of mud on an horizontal branch about ten metres above the ground. This process takes several days, as each layer has to dry before the next can be supported. After the eggs (usually 2-5, but up to 9) are laid, the group members, and especially the adult males, take turns to incubate them. The feeding and brooding of the young (one or two generally survive) is also a shared duty. Even after leaving the nest, young continue to be fed by the group for up to eight months.

The Australian ornithologist Ian Rowley studied choughs at Geary's Gap near Canberra for several years and found that a group usually consists of approximately equal numbers of males and females. Although they are physically mature earlier, choughs don't usually breed until about their fifth year after becoming sexually mature. Each group would be made up of at least one male and one female more than four years old, plus other adults and immatures, mostly the offspring from previous breeding seasons. More than one female have been known to lay eggs at the same time, but it is uncertain whether there can be more than one breeding male in the group. Groups tend to be stable from year to year, and only occasionally do offspring leave that of their parents.

The feeding and breeding habits of the

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12-2 pm

chough help to explain their group-living social behaviour. The advantages lie in increased foraging efficiency (important for a bird that spends most of its time walking instead of flying), more effective group defence (such as the anti-magpie display), and in increased care of young. It is possible that the limited flying ability of the chough necessitates its teaching its young extensive foraging techniques in case of scarcity of food.

Research on co-operative breeding in choughs is being undertaken at the ANU, in the hope of understanding why this group-living habit is more prevalent in Australian birds than in those of other continents. All the choughs on campus have been colourbanded so individuals can be identified. There are two main breeding groups, one behind the Union Building and one near the John Curtin School of Medical Research. Rob Heinsohn is currently doing his Ph.D. on choughs and would greatly appreciate information about chough sightings. He can be contacted on 493057 with details of how many choughs were seen and their location.

The chough, being a terrestrial insect-feeder, is a specialist. This specialisation makes the species especially susceptible to habitat destruction, and its existence is becoming ever more marginal.

Rae Fry

Thanks to Rob Heinsohn and Andrew Cockburn, Zoology Department.

References:

Ian Rowley, *Bird Life* (2nd Edition); Collins, Sydney, 1982; Ch. 4,9.
Graham Pizzey, *A Field Guide to the Birds of Australia*; Collins, Sydney, 1980; p. 399.

students' association

FIRST GENERAL MEETING

The first General Meeting of the ANU Students' Association will be held on Wednesday 16 March at 6.30 p.m. in the Union Refectory (downstairs in the Union Building).

AGENDA ITEMS:

- President's Report
- O Week Directors' Report
- National Union of Students Conference Report
- Elections

ELECTIONS:

Nominations are called for the following positions:

- Chair, Clubs & Societies Committee
- Chair, Education Committee
- Chair, Welfare Committee
- Clubs & Societies Committee Members (3 positions)
- Education Committee Members (5 positions)
- Welfare Committee Members (4 positions)
- Finance Committee Member (1 position)
- SA Rep on Faculty of Science (1 position)
- SA Rep on Faculty of Law (1 position)
- SA Rep on Faculty of Economics & Commerce (1 position)
- SA Rep on Faculty of Asian Studies (1 position)
- SA Rep on Faculty of Arts (1 position)
- SA Rep on Canberra Programme for Peace (1 position)
- Anti-Racist Delegate (1 position: this person will aid the Director of Student Publications in implementing the Publications Regulations of the SA)
- Returning Officer.

Nominations must be handed to the Admin. Secretary, Students' Association Office by 5 p.m. Tuesday 15 March 1988.

Candidates for these positions must be ordinary members of the Students' Association. Furthermore, candidates for the first three positions (Chairs of Education, Welfare and Clubs & Societies Committees) must be members of the SRC.

Nominations must be signed by two ordinary members of the Association and must include a signed statement of the nominee's acceptance of the nomination and willingness to act in the position if elected.

All students have access to this meeting.

Andrew Major
President, Students' Association

What does Mickey say
to parents, teachers,
bosses, police, politicians
or in fact any authoritarian
who would abuse, exploit,
or try to tell him
what to do?



REJECT ALL AUTHORITY



animal rights

Chris Bishop

Political activity is an underlying feature of university life - and, for some, it becomes the most important part of their journey into academia - but few people today seem ready to admit the correlation between the Animal Rights movement and the political liberalism that so many choose to champion. No doubt this sad fact derives from the mistaken belief that so many have of the personal "sacrifices" the individual must make in order to reach the moral high-ground of animal liberation, but a logical evaluation of these sacrifices and a rational appraisal of their consequences reveal that for the small price of self-denial tremendous good can be wrought.

Both moral and social philosophers have long realised the insidious relationship between the exploitation of animals and the exploitation of the politically disadvantaged elements of our global community. Those people willing to tolerate the misery and slaughter of animals, either for financial gains or for the gratification of their baser senses, seek to justify their squalid crimes with the same rationale propagated by sexists and racists to excuse their equally distasteful actions. Their twisted "logic", in reality a diatribe of objectification, runs something like this: "Animals exist to be used/ misused/ eaten/ beaten/ caged/ experimented upon/ vivisected/ etc. because that's their function. They don't think like humans. They don't feel like humans. We, as humans, can do what we like to them because they're *not* humans and because we're strong enough to do it."

That's the same old bullshit you'll hear them wheel out every time... the same tired cliché we heard from the sexists last decade and from the racists before that. It wasn't so long ago that the same mindfuckers were busy telling us that non-Anglo-Celtic-europeans weren't *really* human. It wasn't so long ago that the same callous cretins were telling us that women *enjoyed* being powerless within society.

They're not us so they're not like us so we can do what we like to them. $1+1=0$?

And perhaps the greatest tragedy of this objectificationist's algebra is that they can still peddle it to a willing market today - toss it out to an educated community that knows full well how innately flawed the argument is, but which is ever-ready, it seems, to clutch it up and gulp it down as a panacea for its own mediocrity.

As an individual, you are free to determine how much suffering you initiate in this world

and, while no-one is suggesting that you rush out and become a Jainist, you should become aware of your actions. You should also be aware that every act of self-denial you practise in this field is of definite, tangible benefit to another living being... and if enough people act by refusing to eat flesh and by refusing to utilise products that make use of animal experimentation, then we could not fail to witness a reform towards a more compassionate and egalitarian society.

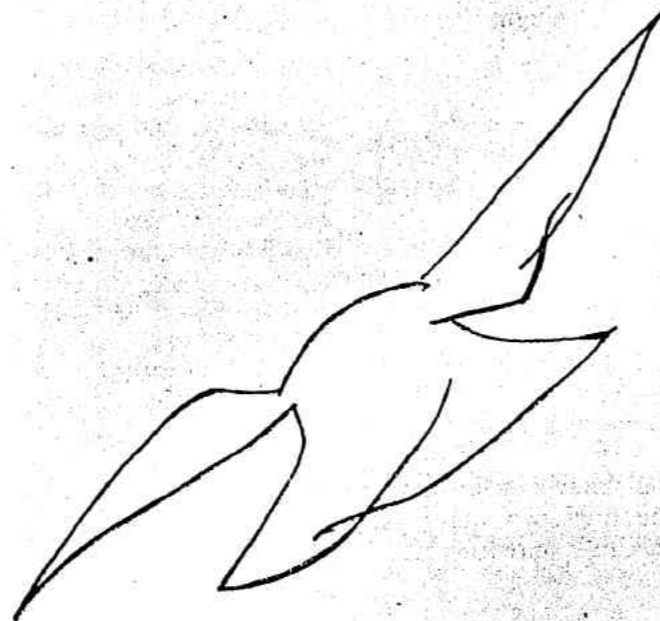
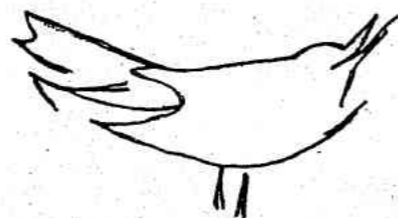
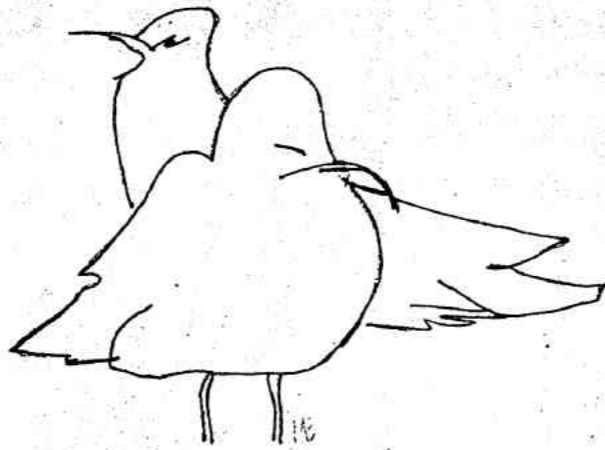
The range of actions open to you as a university student and as an individual are vast. You could, for instance, become a vegetarian. Millions of people throughout the world have already chosen to abandon the corporate-backed media-reinforced myth that humans need a diet of flesh to survive and, in doing so, have found themselves in better health. If this course of action seems too severe at first, try going without red meat for a while. You'll soon find you lose your appetite for blood, and the butcher's shop won't seem so appealing anymore. From there, it's even easier to give up white meats.

Don't eat factory eggs. This is a must. Free-range eggs are readily obtainable from most health-food stores and some supermarkets and cost only a little more than their chemically-treated counterparts.

Wherever possible you should boycott products that are animal tested. Yvres-Rochet

"If you are capable of feeling outrage whenever an injustice is committed somewhere in the world, then we are comrades..."

Ché Guevara.



produce an extensive range of "cruelty-free" cosmetics, soaps, shampoos, toothpastes, etc. as do several other companies. If in doubt, try to check it out with the staff at the shop where you usually buy such items - specialty shops are especially helpful in this vein as their staff usually have a good product-knowledge or, where this fails, an ability to find out for you.

Not buying clothing made from dead animals - leather, suades, furs and the like - seems obvious, but worth mentioning at this point.

But eliminating such things from your lifestyle, while entirely praiseworthy, may not seem enough. In that case, there is an entire panoply of social action available to you.

The on and off-campus community offers a multitude of Animal Rights and Animal Liberation groups for you to join up with and all of these can be contacted directly or through the S.A. office. But before you look too far afield, you may do well to focus on the plight of animals here at the A.N.U.

The John Curtin School of Medical Research, a school of the A.N.U. located on campus, conducts experiments on animals as a matter of course. There are cats there, definitely, and probably monkeys, but how many other kinds of animals and how many of these experiments are being conducted on live subjects and the nature and purpose of such research, we do not know. The school seems curiously unwilling to divulge such information - but if it's for the good of the community, then why doesn't the community know ?

Further animal research continues in the department of Zoology. Animals kept hobbled in cages or on concrete... no sun, no grass, their hooves deformed, crippled, arthritic... pathetic. Cultures of parasites nurtured in their living flesh - a scientist's experiment or a sick child's fantasy ? No acknowledged purpose beyond the interest of a few boffins and the pain of a few doomed sheep.

And when an epidemic broke out in the department, every animal, every single one, had to be destroyed - except for the rats of one young student, zealously guarded by him so as not to "ruin his experiment". The result ? A second epidemic, of course, and a second round of slaughter.

Even the dissections in the various science departments are un-necessary. Too many rats killed sometimes and the ones that get used can be deformed by inbreeding, overfeeding, neglect or injury. We must be one of the few countries left with academic institutions so primitive that we still use dissection as a "valid" teaching tool. In Europe now they use models - always correct, large enough to see clearly, and no pointless death.

No doubt this is only the tip of the experimentation iceberg, for the science faculty steadfastly refuses to supply us with more information. Indeed, they deny even our right to obtain such information and maintain a programme of persecution against those seeking to collaborate with "Animal Rights" activists. But the little we know is enough to disgust us.

Find out more. Demand public accountability from the research schools and academic departments... if they're doing all this for us, then why can't we know about it - and why can't we stop it ? Refuse to engage in any experiment which is cruel or unnecessary - even dissection - and report any such activity to the relevant authorities, or to the community at large by way of the media. Get together with other people in your courses to see how they feel about these issues - unite to fight. Stand up for your rights and the rights of animals and refuse to pay heed to their callous deceptions.

For further information on Animal Rights activity on campus and in the A.C.T. district, please contact the A.N.U. group of "Animal Liberation" through the Student's Association office or by calling "Animal Liberation A.C.T. Inc." on (062) 916 370.

POETRY

ENCOUNTER

I met a girl who said: "That the convert
Was a pervert, and that the Wine
Was no magic draught,
And that the priest was a cushion -
Green for Trinity enfolded on the Devil -
And that the Woman was the only redemption
For these listless days, and that the world called
Like a magic horn, and that the forest was thronged
With unroofed altars, and that the incense smelt
Of worldly failure, and that
The rafter of the Church
Was the rafter of a skull."
But I said:
"That the altar is a tamed bank,
And that the rhythm of Love
Is Hate against Love,
And that forgiveness is a chalice,
Hollowed for use, like an acorn's cap,
And that the Mustard-seed
Expands to infinity out of functional loam,
And that Metre lassoes
The blushing face of God."

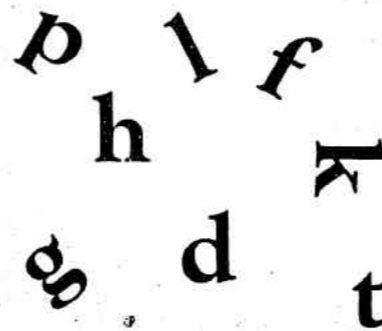
Robert McArthur



RICH TO DIE

Death, suck me downwards,
Into your peace!
Death, abjure the victory
Of painful release!
Are you starved for Being, that you would gulp me?
The tulips eat
The loam's meat,
But I would sup peacefully beneath their whited net!
Death, draw me out
Into rhythms that fade
Out into an unwounded sea -
Rich with oblivion for this exhausted me!

Robert McArthur



DEVOTIONAL FRAGMENT

'Feed my sheep!' Christ said, as though the hills
Sent up a hungry need - bristled with grass
That could not quench the hunger of the flocks:
I heard Him in my eardrum like a gong
That summoned me from Matins into life.
The Church's shadow snatched and haunted at me
Long after I had made the little walk
From aisle to lonely haunted domicile.
My devils had been purged by purity,
But still the night's ghosts peopled my skull's temple,
My gut's waste marshes, whose unredeemed
And paralysed stretches Autumn knew so well.

Robert McArthur
8 March 1987



COLD CHANGE

A sinister smile crosses dark lips
As the mantle of pretense falls
Like a black scarf,
So unnecessary now,
And the truth unfolds,
Naked in all its oppressive glory,
Revealing that which always was:
Behold this work of art
That has awaited the moment of unveiling
With such patience.

Premonition lies like a victim prone,
Purged upon the altar of faith,
Poor deluded fool;
And yet along the cracks in the cold stone
Wisdom flows,
Pouring out a concise epic
Scrawled in sacrificial tears:
Such misleading beauty,
Such a splendid mirage;
Alas, my love, you are so unworthy.

Many times I felt the seasons
Change inside me,
Passing quickly through autumn
To winter's heart,
And there I harboured pity and doubt
Like emboldened fugitives.

No, this cold change cannot last,
For even as I write sorrow's ice thaws,
And some bold new hope
Rises to take its place...
I wait, my love, for spring.

Hernan Pintos-Lopez, 1988



VIEW FROM THE TOWER

Footsteps,
The sound of leather on granite,
Softly, they follow each other,
One, then the next,
Always late,
Unable to catch the source:
A quiet enigma
Draped in a starry cloak.

His eyes fall upon the clover
Stretched like a net beneath the battlements;
Darkness creeps ever forward,
Encroaching upon a refuge of dry-stone walls,
Sinister, inevitable,
Swallowing the molten sun
In a feast of colour.

A gust of wind silences the crackle of the torch;
The clamour grows,
The beating of shields
Building up to a crescendo,
A signal for the onslaught.

Sweeping back his long, silver hair,
He gazes out at the marauders;
With a mere gesture
Speckled robes become a stream of smoke,
Drifting forwards on the evening breeze,
Moving freely
Far above the host.

And he knows with certitude
That he has seen the guise of Death,
That he has outwitted it,
And, in so doing,
Has made a mockery of fear.

Hernan Pintos-Lopez, 1988





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WEEPING I STOOD

Weeping I stood,
Looking down from the promontory
Upon an assembly of white crosses,
Spread out 'neath my gaze
Like all the stars in the widest sky,
The bleakest monument to human cruelty
And the futility of war.

Naught could I but cry
As I sensed the significance
Of every name on every cross,
Of every moment of love spent on each of them,
Of every person who had mourned
Those untimely deaths,
And my grief was such
That I aged many years in those minutes,
Drawn ever closer to my own death
By the weight of the injustice
That I felt in that place.

Hernan Pintos-Lopez, 1988

quadrant

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PINK FLOYD



PINK FLOYD - Prehistoric dinosaurs, i.e. irrelevant hippies

For Pink Floyd their new record and tour, "A Momentary Lapse of Reason" is something of a test of identity and artistic ability since it is the first without Roger Waters, former band leader and main song-writer, and since his rather scathing comments on the other band members' song-writing and reasons for getting back together.

I would say that Pink Floyd are more than aware of this since the new album is a radical change in direction from 1979's "The Wall" and 1983's "The Final Cut" which were very Waters' dominated. The concert which I caught in Sydney on January 27 (one of six dates at the Entertainment Centre) also appeared to show an attempt to step out of Waters' shadow and present the new band as a quite distinct unit, still called Pink Floyd.

For Roger Waters, now working on his own, establishing a new identity outside of Floyd has been easier. He quit the group feeling it was too restrictive to work within, possibly also feeling that while Floyd were great and important in their time, it was time to move on. A great group is a great burden too; forever forced to play old classics and often restricted musically by the expectations built around the group.

The Who, led by Pete Townsend, found this. Forever faced by cries for "My

Generation" or "Pinball Wizard" in concert and pressure to keep producing the same type of material on album. Pete Townsend left to follow his own direction and produced great songs, linked to his past with the Who but also very different. Roger Waters' has done the same thing; produced a really good solo album "Radio Kaos" that sounds very different from Pink Floyd, although the artistic progression is obvious. In concert he can play his own songs and some of his old songs from Floyd, if he so desires, but he can re-interpret them and choose quite freely. He is not Pink Floyd anymore, his identity is quite distinct.

For what's left of Pink Floyd, there are real problems. The new album has won widespread popular acceptance, a new, younger audience and is artistically fairly distinct from Waters' Pink Floyd songs. In other ways it's more of the same, just in 1987 clothes. It sounds like early Floyd stuff from "Meddle", "Atom Heart Mother" and its instrumental passages could be updates of material on "Dark Side of the moon" or "Wish You Were Here". That's the legacy of continuing the name. It has to sound "Floydian" or else it's not a Pink Floyd record.

In concert it sounds like new Pink Floyd, without Roger Waters and artistically it's reasonable. Not classic but still very good. Then, first half over and its' back into the classics, for the audience. Let's face it a Pink Floyd concert without "Another Brick in the Wall Part II", "Wish You Were Here" or

"Shine On Your Crazy Diamond", or without anything from "Dark Side of the moon" wouldn't seem like a Floyd concert at all. Fine but Roger Waters wrote *all* of Pink Floyd's lyrics from 1973 on and most of the classic tracks are his music. He also sang most of them.

Roger Waters was/is still an angry man. Look into any of his lyrics. He also has a distinctive sense of phrasing and humour. Dave Gilmore doesn't write great lyrics and doesn't get much of his humour into them. He isn't very angry. In fact he's chubby, middle-aged and looks and acts a bit like the nice accountant next door happily entrenched with a wife, kids, nice house and car.

So when Dave starts to sing "Another Brick in the Wall Part II" which is a bit rebellious, it comes out like it would if Dave, chartered accountant, stopped washing his BMW to tell you he actually is a dangerous, live-wire, party animal who supports the Red Army Urban Terrorists and wants to fight in Nicaragua against Reagan. It's a bit more discomfoting when the band comes up with "Welcome to the Machine" a real Waters' song, as chilling as he ever did; or particularly the song "Money" which starts off with cash registers making music and which is satirising all greed, and rock and roll greed especially.

Dave was quoted recently saying that the tour was expensive but that it was showing a profit so far "which is the main thing". At \$38 a ticket and with official merchandise costing an arm and a

leg, singing "Money" sounded a bit hypocritical. The Who singing "hope I die before I get old . . ." at 40+ sounded silly, and a bit insincere too. The Who without Pete Townsend wouldn't have had a chance of credibility or identity. Singing outdated songs twenty years on they were losing it anyway.

Now they're history and their music still sounds good, as history. Peter Townsend's new music isn't history because he's free of the Who now. Roger Waters has done it too. But the other Pinks are still at it; the concert was good but it was musically dated. And it sounded like a compromise when they sang Waters' songs, it made it sound like Pink Floyd minus Roger Waters - something didn't click.

Try out some old Floyd, "The Wall" or "Dark Side of the Moon", try the new album and try Waters' "Radio Kaos". There's something missing on Floyd's latest though it is still quite good. And it's a bit like listening to history being pumped into the present where it shouldn't be - it's keeping us with both feet in the past. Move over, try something different, let something new up.

Ron Pig

33



REVIEWS

UNREAL CITY
Vol. 1 No. 2 - A REVIEW

"Unreal City began with eX and me."
- Stephanie Radok
(Unreal City Vol.
1 No. 1)



THE BEAUTIFUL ROOM IS EMPTY EDMUND WHITE

BOOK REVIEW

THE BEAUTIFUL ROOM IS EMPTY
by Edmund White
Published 19.2.88 by Pan Books (Picador
Label)

The Beautiful Room is Empty, American-born Edmund White's sequel to *A Boy's Own Story*, is an intriguing work. The novel traces the unnamed male narrator's journey from adolescence to adulthood. It is a journey which takes place in the USA from the late 1950s to 1969, and a journey which incorporates much of the upheaval of attitudes and beliefs which occurred in those years.

The central concern of *The Beautiful Room is Empty* is the narrator's sexuality which is both obsessive and extremely complicated. The reader witnesses his erotic friendship with Maria, an intellectual/artist/leftist/bohemian/lesbian (I think!) and his prolonged sexual fascination with Lou, a poet/advertising copywriter/drug addict/sensualist. Edmund White graphically details the gay "tea-room" scene of public toilets, where the narrator is irresistibly drawn to brief sexual encounters with anonymous men. The confusion, guilt and sordid excitement of the narrator's life as he explores his sexuality culminate in a description in the final pages of the street riots which mark the birth of gay liberation.

All in all, *The Beautiful Room is Empty* is an unusual read. Despite the "heavy" subject it is surprisingly easy and entertaining to read (White's direct descriptive style often reminded me of Sylvia Plath's in *The Bell Jar*). I enjoyed it. But be warned - some of White's detailed and frequent descriptions of sexual exploits border on the squeamish, and certainly won't be everyone's cup of tea.

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This line appeared almost two years ago in the first issue of *Unreal City*. Since then, editors eX de Medici and Stephanie Radok have brought *Unreal City* a long way to its second issue, published by the Canberra Contemporary Art Space (CCAS).

The magazine is a burst of inspiration and imagination. The result; a unique platform for visual artists - established, budding or otherwise - to display their works and views locally and interstate. This can range in form from pure aesthetics to a political stance. *Unreal City* is also a first in the A.C.T. It has until now lacked a community information magazine which encourages social criticism and discussion between members of the local arts community.

This particular issue of *Unreal City* contains work representing topics such as the anti-bicentennial celebrations, regionalism, reviews, interviews and artspeak. 'Don't Celebrate '88' shows a staunch support for the boycott of the bicentennial celebrations by the visual arts community. It consists of statements of support by Community Radio 2XX, Canberra Youth Theatre, the Community Arts Network and local artist Neil Roberts for the Treaty '88 Campaign. The Treaty '88 Campaign aims to achieve justice, end oppression and death through poverty, racism and ongoing political apartheid in Australia. The only major exclusion from the list is the Megalo Screenprinting Collective, which has opted to remain 'apolitical' (for want of a better word!!!).

Something less political and more 'intellectual arty farty' is Sylvia Kleinert's exhibition 'Under the Umbrella of Regionalism - Nowhere Utopia' which I must admit I don't fully understand. However, I think it is about the prejudice of stereotyping and the classification of art and styles,

which seem to have been overcome in the exhibition. Here Canberra artists have escaped their vacuum.

The Second Australian Video Festival (held at the Chauvel Cinema in Sydney) is reviewed. It shows that video art is becoming more recognised as an art form. Also reviewed is an exhibition of feminist works entitled 'The Crossing'. This was held by Sydney artists Narelle Jubelin and Adrienne Gaha at the Contemporary Art Space. There's an interview with Denis Trew, plus lots more like Katherine Pepper's 'Buckets'. If none of the above particularly appeals to you the graphics and photographs will. There are copious graphics and photographic reproductions of work by Canberran artists - known and unknown. The work is innovative, creative and imaginative and that's what *Unreal City* is about. The Australian National Gallery is not the only place to see art, and *Art Monthly* isn't the only magazine talking about it.

If your interest is art, *Unreal City* is a must. If you have an imagination, *Unreal City* is a must. Even if you don't think you care for it, *Unreal City* is still a must because this incredibly well-produced, glossy magazine with its painstaking formatting and black and white graphics is a collector's item.

Unreal City is available at \$3.50 from the CCAS and bookshops in the A.C.T.

Contributions for a possible third issue, whether photos, graphics or articles, are welcome, with only one prerequisite - that they relate in one way or another to visual arts. For more information contact Anne Virgo at the CCAS, Gorman House, ph. 470188.

Rachel Choy

Ed's note: *If it's that good, it may even rival Woroni!!*

A.C.T.C.I.C. - ARTS ON THE MOVE

The ACT Cultural Industries Council (A.C.T.C.I.C.) was formed in late 1987 after a widely attended Arts Forum. The Council has 9 representative positions: theatre, community arts, visual arts, ethnic arts, arts in education, writing and youth arts.

The Council currently has thirty organisations and forty-nine individuals on its books. Members are entitled to access to the Council and its lobbying capabilities. Membership is \$3 for unemployed or student-type people, \$5 for paid workers and \$25 for organisations.

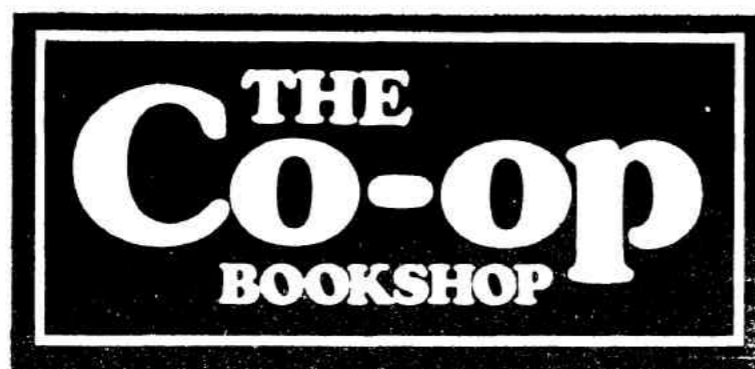
A.C.T.C.I.C. is as strong as its membership. So help support and promote arts in the ACT by joining up. Historically, a society is judged by its arts practice. Will Canberra be remembered by its concrete cubes or for its thriving street murals, theatre and sculpture gardens?

Currently A.C.T.C.I.C. is trying to save the Childers Street and Kingsley Street Community Space from the filthy corporate developers. ANU students have a particular interest in this area, which contains the Environment Centre, the Peace Centre, Photo Access and numerous other community-based groups. ROCKS (Residents of Childers and Kingsley Streets) is providing the main focus for the preservation of this vital community arts space, and A.C.T.C.I.C. is supporting the cause.

A.C.T.C.I.C. is a unique organisation linking all arts practitioners and interested persons into a unified lobbying and promotional body. For further information ring Amanda on 485057 or Rob on 472133.

Rob Rogers

this page is sponsored by...



ADRENALIN trip

LOCATION:
MANAHTTAN, NEW YORK

ADRENALIN SOURCE:
WORLD TRADE CENTER

DATE:
SEPTEMBER 1987

Mr van Praag exited the metropolitan underground network underneath the adrenalin source, little did he know of his own intentions yet. He mergewd into the crowd like a toe-nail into a pudding, and followed his nose. His nose was following signs saying 'viewing platform', indicating the elevators leading to the highest floor of the World Trade Center in the heart of the Big Apple, the tallest building in human history. Now Mr van Praag (jr.) is not a man who particularly gets off on seeing smog and concrete from extreme heights, so when he reached the twenty minute queue in front of a cashregister he decided to think; 'Why?' (he thought).

Why pay lots of my limited monetary funds for services I do not require? I turned around and headed towards the doors leading to the polution outside, but not without catching the fire stairs from the corner of my eyes. Another thought entered my large capacity brain, and within an instant a second one flashed by before I continued.

Looking like I did I deserved the approving nod of the doorman. I stopped, my mouth asked a very silly question, and the result was a display of rolling eyeballs with lots of white and lots of red lines around the iris. That was it, I headed back for the stairs.

Ignoring the signs, threatening prosecution to all unauthorised beings using the stairs outside emergency situations, I entered. Following my natural talent, not a hidden one at that, I headed for the natural high that was coming nearer with every step I took. Going was great until I had climbed about three floors at high speed. I quickly solved the appropriate optimisation problem in my head, and calculated an efficient speed within two significant digits. I adjusted accordingly (ie. I slowed down). It was around the unmarked midway point where I realised exactly what I was doing, manually attempting to scale a record high building that is. I nearly fainted, looking all red and sweaty, leaving a wet trail on the dry concrete, I took another fifty deep breaths before I could even grunt a little. I was coming to terms with hyper-ventilation, nothing unusual for people with my lifestyle.

After the two minute pause, in which I totally rejuvenated, I continued the battle, and reached the fifty-third level. This is where the fire-stairs terminated (?). I tried a few different directions, and finally found the continuation of them around the corner somewhere. They were still the same dirty looking concrete type of stairs that will, by their looks, never

suffice for any amount of people during emergency evacuation. Towering inferno to the max, get the cameras ready!

Sweating like a pig on the run, leaving not just a wet trail, but entire puddles everywhere I went, I reached the top. It was a mere twenty-five minute sprint from the ground floor. A nasty man did not greet me there, he just sat there looking mean, with a revolver hanging off his belt. As it happened I was wearing a large black leather belt, with a tiny holster hanging off the side myself, except I had no uniform on. I was wearing soaked jeans, seams coming undone, a dripping batik T-shirt from Bali, and had half a beard to match. In fact I consider myself lucky that the mean guard did not shoot me on the spot. This character did not want me to go anywhere, he told me the doors to the viewing platform were locked, and were electronically opened by computers that tell the locks when there is a fire, when the occasion arises (probably so they can get the cameras ready, remember there are no second takes here unlike in the movie itself).

I was kindly forced into an elevator, no option to walk down -which I did try to request- and the metallic doors closed, separating me from that nasty man. I pressed the button to the 106th floor, intending to walk down from there, but was confronted by a large friendly man with whom I could not argue. He told me I had already been on candid camera (I knew they had cameras ready), and could get fined. Apart from that he would stop me from going in, which was a very convincing argument to me personally, especially coming from him, with his threatening mass.

Again I found myself back in the elevator, and got down to the level where the stairs were interrupted before. I, and masses of immaculately dressed executives, me in my by now diminishing puddle, had to change elevator shafts here. I didn't know where to go, and felt like a Toad amongst the Ursies, except ten times worse. Freaking out a few more times I finally got an answer; 'Follow me!'

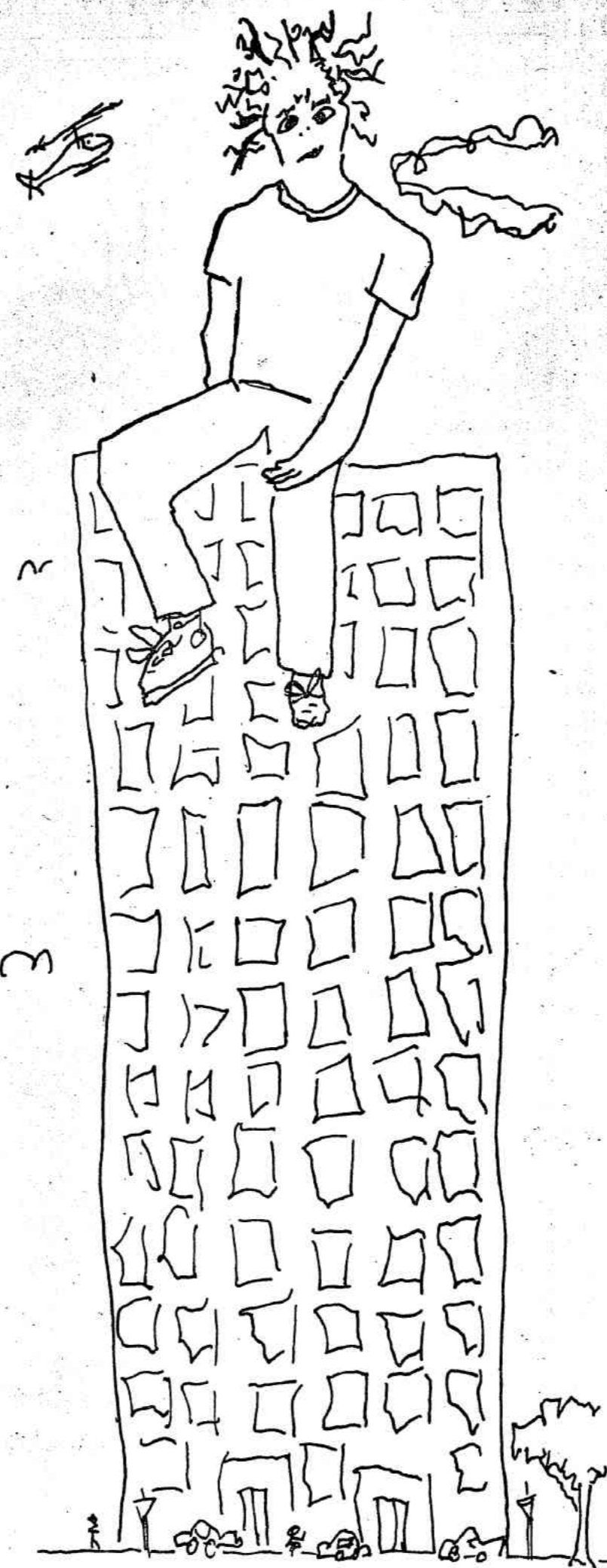
I asked the good man at the door, leading to the life-size pollution chamber outside, where I could get a cold drink and peas with honey (I eat my peas with honey, I've done it all my life. It makes the peas taste funny, but it keeps them on the knife.). The obvious implication of the question itself was enough to make his eyeballs roll out of sight, my sight that his, exposing very definite traces of world-renowned chemicals.

While walking up the stairs I was dreaming about coming down when I was reminded of the following verse;

When I was coming down the stairs,
I met a man who wasn't there.
He wasn't there again today,
I wish that man would go away!

THAT'S IT BOYS AND GIRLS, HANG
AROUND FOR THE NEXT TRIP!

SIGNED, Wally





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The Marijuana Smokers' Section

Someone Got the Dope On Us

Throughout the summer the headlines have been full of reports of police operations discovering huge marijuana plantations in NSW and South Australia. The amount of quality marijuana destroyed means a considerable loss to all smokers, who will now have to rely on what the narcs have left us. Opinions vary, but it is generally the buzzword that dope will be scarce in 1988, and more expensive than in previous years. Expect a lot of imports (unless those fun-killing narcs get our hash as well). Home growers should be careful of other people ripping your plants off in the drought.

Busted?

Despite recent legislation in South Australia de-criminalising personal use (a \$50 fine on the spot for possession of an ounce) the marijuana laws remain Draconian. If the police kick down your door while you're having a session, say nothing until you have spoken to a lawyer. Legal aid may be obtained from N.O.R.M.L. (The National Organisation for the Reform of Marijuana Laws), phone: (02) 942292 (GPO Box 9, SYDNEY NSW 2001).

Marijuana & the Spirit of Peace on Earth

Have you ever looked at a sunset or the waves rolling onto the beach or the ascending spiral of a vine in the rainforest? Have you ever looked into the sky at night, seen the shadow of the earth across the moon and the limitless star-filled expanse? If so you have probably had the experience of feeling a one-ness with the earth and all the living beings on its surface, spinning slowly in an infinite universe. In this calm, meditative state certain tunnel-realities imposed as part of our conditioning by the dominant culture cease to matter.

Does the Bi-centennial matter? No. Does the acquisitive ambition/achievement syndrome matter? No way - the things that are important when you get on a high are alive, vital and cosmic, things

like the beauty of another human being, and the realisation of our inter-connectedness with the universe.

Tribal peoples, although often dosing their nervous systems with consciousness expanding drugs, have a much more natural means of maintaining a relationship with the earth and cosmos through their down to earth lifestyles. Taoist,



Tantric and Buddhist meditation techniques are a natural means of experiencing the level of consciousness opened to us by drugs. It is interesting to note, however, that the cultures where these religious practices flourished featured repressive political systems, misogynistic attitudes toward women and a low level of technological progress. So why not smoke dope as a path to enlightenment.

Smoking marijuana can lift a dejected, alienated and generally hung-up person to a different reality, where the world and the people in it are worthwhile and worth living for, contributing to and saving. Furthermore, marijuana is a valuable chemical tool to alter our consciousness in such a way as to make our own conscious mind capable of re-programming the psyche in terms of a revolutionary, re-conditioned view of the world. Psychedelic drugs (like L.S.D. & mushrooms) are even stronger agents for breaking conditioning and increasing our capacity to act cooperatively.

Karl Marx, Jesus Christ, John Lennon and a lot of revolutionaries, mystics and poetic life-actors in-between have created ideologies of cooperation, none of which have given birth to caring/sharing/loving/sustainable/socialised societies

because at the grass roots, people have never been liberated from their conditioning. Patriarchy and the family, the monetary economy and the rule of force are replicated in succeeding generations through the conditioning in youth of people to conform and maintain the system. Before the system can truly change, or at least as an integral part of that change, there must be a change in the consciousness of the individual.

bring peace for everyone. Nationalism is the competitive individual ego superimposed on the mass consciousness, and in 1988 it is worth remembering our planetary heritage, blowing our minds (out of our conditioning) and celebrating our existence. Psychology and psychiatry want to shrink our consciousness and make us conform. Marijuana and psychedelics expand our consciousness and facilitate new ways of living communally in harmony with the environment.

As every feminist will agree, a person's right to control their own body should be inviolable. It's time to demand the right to control our bodies and our minds. Legalise marijuana!

I Love a Criminal

Where would we be without the marijuana grower? Growers may own the means of production and take the most risk, but they certainly produce something a lot of us get much pleasure from. Without the big plantation, a lot of people never see a single bong. Even the person with enough initiative to grow their own probably buys dope sometimes, and it is the grower that makes up the difference on those 'dry' days.

This is not an article about making a million dollars or ripping off all the smokers in town. It's about the people that work hard to keep us stoned when all else fails. Sure, they get a substantial profit out of their efforts. But that's only capitalism operating in its usual way. In a situation where dope was legal, the grower would have little or no function. But here we are with laws that can lock a grower away for years, and in this socio-historical context I think we should give these people some respect.

The grower spends a lot of time just moving, always moving away from his or her crop and back home where it's safe. A lot of time fretting about the potential bust. It's not an easy life. The recompense of free marijuana or dollars in profits hardly offsets the years of potential incarceration which threaten somebody with a large crop. Although there is no ethic of liberation in large scale dope growing, there remains a practical commitment by growers to keep the marijuana scene happening. And that is something truly revolutionary.

by Simpson
Melon 37

Marijuana is an agent for both personal and social change. In the vast majority of cases (where there is at least some guiding ideological hint or natural beauty present) a marijuana smoker has the capacity to be more 'in tune' to others in an altruistic way, more in tune to the environment, less likely to be violent, more creative and (most importantly) less of a robot controlled by early conditioning. As body chemistry, experience of using the drug, and the setting of the experience in question vary so do people's reactions. But for people who have an intimate relationship with the drug, realisations flow serenely by while motor functions are not in any way impaired. And even the most experienced sits back to ask the basic ontological question: Who am I?

We don't have a drug problem in our society, we have an ego problem. We have too many geriatric narrow-minded politicians telling lies about our future and denying us the freedom and lifestyle which is our birthright on this planet. To transcend the ego and its concerns with possessions, competitive game playing, power and other hang-ups of capitalism is the only way to

A.N.U. THIRD

AT WORLD INTERVARSITY

DEBATING CHAMPIONSHIPS

On 10th January 1988 a few exhausted ANU debaters did some calculations of the activities of the previous week. There had been, they discovered, 420 debates on 14 subjects. As if this were not enough they then uncovered the horrific fact that people had been on their feet engaging in rhetoric, American-baiting and personal abuse for 23,520 minutes. There can be only one cause of this kind of mass behavioural quirk, and those of you who have read the title of this article already know the reason was that over 90 teams from Australia, New Zealand, Singapore, Thailand, Hong Kong, Greece, England, Scotland, Ireland, USA and Canada were in Sydney to contest the World Intervarsity Debating Championships.

But enough introduction. In September last year the ANU Debating Society began preparing for the Championships. After considerable training in Canberra and Sydney to get used to the new competition rules, the ANU teams were selected. Marcus Pesman and Richard Douglas, and Damien O'Donovan and Natasha Cica, were the pairings selected for the two teams. Hernan Pintos-Lopez, Clayton Long and Simon Banks were chosen to adjudicate.

The ANU contingent moved into St Paul's College at Sydney University on 4th January, only to discover the number of bodies outnumbered the number of available beds, so after various threats, bribes and allusions as to the level of promiscuity of certain individuals Simon and Hernan ended up on the floor (as opposed to under the table where many of the other participants found themselves).

On the first day Hernan was abducted by an Englishman of dubious origins to form a composite team where he debated

very successfully, and Simon decided to act as team manager and hand-holder. After these developments the ANU teams donned their matching red team ties that were wide enough to serve equally well as shirts (thanks, Richard) and the competition began.

In the next five days all the teams debated nine times to determine the 16 teams that would go through to the elimination rounds that led to the final. As no adjudications were given to the teams until after the competition it was impossible to be certain how well a team was progressing, so when everyone assembled for the Championship Dinner there was agonising suspense as the list of octa-finalists was read. So the reader can share in this agony, it is time for a brief detour to look at the social life of the competition.

There were organised activities every night, from the grandiose Official Opening to a beach & prawn party to an Aussie BBQ to a harbour cruise, ensuring that the participants were kept sufficiently inebriated to fully appreciate the dawn debates. Of special note was the demonstration by the kilt-clad Scottish teams of the joys of being sponsored by a brewery, especially one that is prepared to throw a party for the participants and this earns the makers of Guinness a free plug in WORONI (Australian breweries please note: for a small deal with the ANU Debating Society your name too could be here).

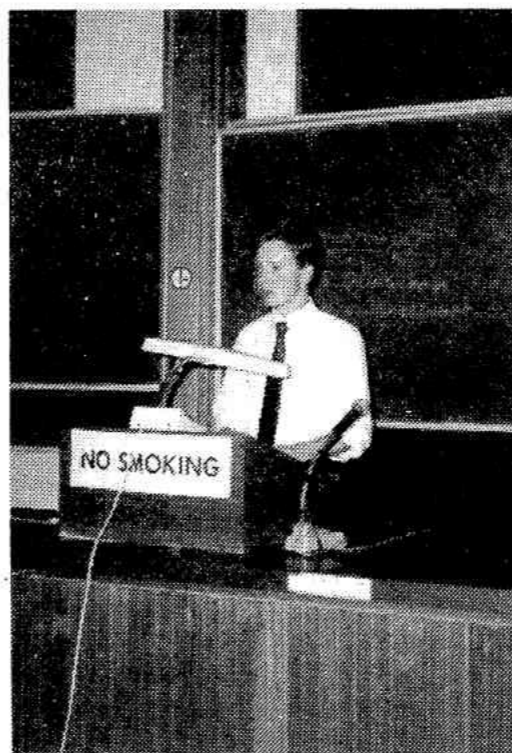
Back to the Championship Dinner. The dinner was in full swing when the final sixteen teams were announced, the debaters were just full. We sat and listened as friends' names were read out and then heard . . . "ANU 2". There is no describing the events which immediately followed as, for this writer, they were rather a blur. At any rate Richard and I (Marcus) were promptly

hustled off to bed by Clayton as we had to debate the following morning in the octa-finals. Damien and Natasha had won five of their nine debates and finished 39th, a very creditable result, but their placing did not adequately reflect their performance so they were a little disappointed. I can only say that without them there in training and during the week the other team would never have made it so far.

The next day ANU 2 drew the good-old-boys from Maryland University (USA) on the topic "That we should burn our bridges". ANU affirming decided this meant that Australia should get the hell out of the Commonwealth and ANZUS. We ran a mildly anti-American line which predictably led to an outraged American team and to a not-so-predictable split decision to the ANU.

This led to a quarter-final against Smith (also American) who on the topic "That the fire still burns" ran a case that even now I still can't understand. By deftly saying they were being silly over and over again ANU convinced both the large audience and enough adjudicators to win.

Finding ourselves in the top four teams in the world at our first attempt may partly explain what happened next. We had had good draws throughout the competition and when we drew Victoria University (Wellington, NZ) in our semi-final we thought our luck was continuing. But a bad preparation led to a bad case and we were duly defeated on the topic "That the bride should wear black". Opera in the Park cheered us up but it was hard to watch the final the next day without thinking it could have been different.



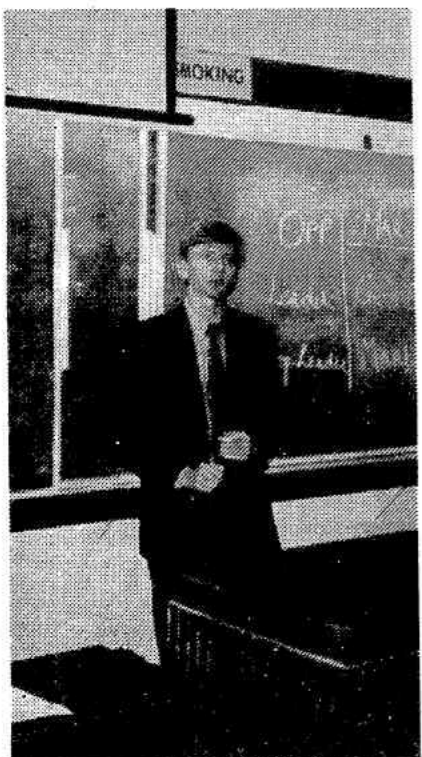
Damien O'Donovan

In the final, Victoria went down to the excellent Oxford Union team, after which the packing and inevitable goodbyes began. We discovered ANU had finished third on countback ahead of Strathclyde University (Scotland), a very pleasing result - and one we hope we can improve on at Princeton next year.

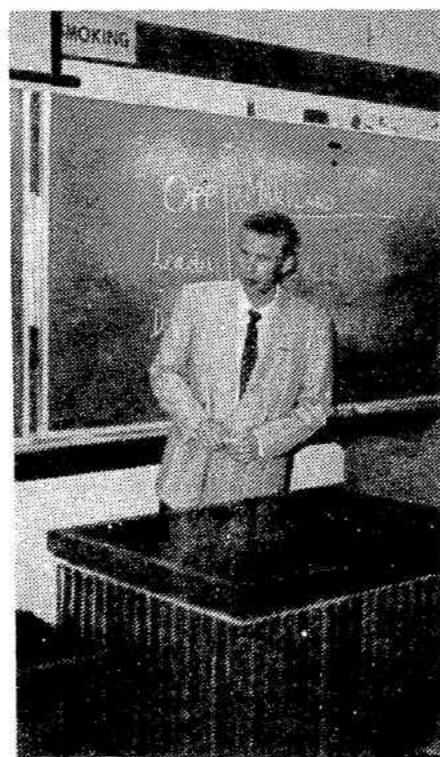
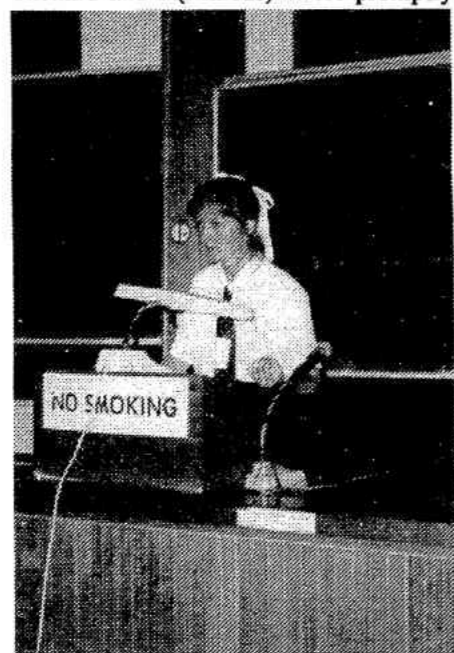
All this would not have been possible were it not for a number of people. First we would like to thank Chris, Desmond, Russel and Sue for selecting and coaching. Thanks also go to the Australian Schools Debating Team for some much-needed practice, members of ANUDS who attended the selection debates, Lorna and the SA for putting up with our demands for time and phone-calls, Allan (ANUDS president) for organizing us, and the *Australian Financial Review* for sponsoring the competition. On a more personal note the debaters would like to thank Simon, Clayton and Hernan for debating with us, coaching and generally keeping us sane (well, more or less).

"Nothing is so unbelievable that it cannot be made acceptable by oratory." After 23,520 minutes we decided Cicero was right.

Marcus Pesman
ANUDS



From left to right:
Marcus Pesman, Natasha Cica, Richard Douglas.



SPORTS UPDATE

Sailing: Debating wasn't the only Intersarsity event conducted in the summer holiday. Three members of the ANU Sailing Club - Graham Lloyd, Andrew Post and Ian Wilson - journeyed to Lake Cootharaba in Queensland to compete in Intersarsity Sailing. They took with them the ANU Sailing Club's lightweight Sharpie, "Yacht 102". The competition took place from January 10th-16th and involved teams from the University of Queensland, the University of New South Wales, the University of Sydney, Monash, Wollongong and ANU. The efforts of the ANU team earned them second place in their class, success which the ANU Sailing Club hopes will continue in future Intersarsity events.

Rugby Union: In the second week of the May holidays ANU is hosting the Rugby Union Intersarsity. Ian Fowler of the ANU Rugby Union Club says that while details are yet to be finalized, there will probably be about a dozen uni teams attending. Four or five matches a day will be played on the North Oval during the competition.

Tennis Courts: According to Ross Jones, the Executive Officer of the ANU Sports Union, the "main event" of the summer has been the development of the ANU tennis facilities. Two new tennis courts are being constructed on Barry Drive, and should be completed by April. In addition, the original four Barry Drive courts are being resurfaced. There is also a possibility that the four Law School tennis courts will be resurfaced with synthetic grass (which would make them suitable for hockey training) but this is still only a possibility.

Hockey: The ANU Hockey Club is looking forward to its forthcoming tour to England, Ireland and Scotland, from March 13th-April 15th. According to club member Phil Gaetjens, the tour will be the first since the ANU sent hockey teams to New Zealand in the 1960s. He also explained that the competition is not strictly an "official Intersarsity event", being privately organised by the Hockey Club and involving metropolitan hockey teams as well as universities. The ANU Hockey Club (which has a particularly strong graduate following) plans to send one women's team and two men's teams to the competition, about half the team members being from the ANU.

It would be great if "Sports Update" appeared regularly in WORONI. This will only happen if interested sporting clubs and members keep in touch and tell us what's happening. Photos would be an added bonus.

'14 WEEKS'

What is "14 Weeks?" No, it's not the steamier sequel to the celluloid soft-porn of "9-1/2 Weeks", it's . . . the ANU Sports Union's first semester Sports & Recreation Programme! Described as "14 weeks of Fun and Recreational Activity", it comprises a wide variety of classes involving varying amounts of physical activity. The programme runs from Monday 14th March to Sunday 19th June, and enrolments commence on Monday 29 February on a "first come first served" basis. Enrolments must be made in person accompanied by payment in full (yes, you have to pay money for this but students get huge discounts) . . . no phone reservations. The list of possible pastimes is as follows: Tennis Coaching, Squash Coaching, Aerobics for the "Fit 40's", Aerobics, Circuit Training with Monty & Troy, Posture and Flexibility, Beginners' Shiatsu Massage, Scuba diving, Fencing, Hatha Yoga, Progressive Yoga Relaxation, Meditation Yoga, Horseback Riding, Social Ballroom Dancing, Jazz Ballet, Alexander Technique, Australian Tae Kwon Do, Judo, Jujitsu, Karate-shobu kai, Kendo, Kickboxing, Kung Fu - yushih tao, Women's Self Defence, Bushwalking/Rockclimbing/Orienteering, Alternative Therapies.

For more information phone the Sports Union on 492860.



Football's a game of skill . . . we kicked them a bit and they kicked us a bit.

ref
378,947
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Uncle Sam Wishes You a...

Happy Bicentenary!



AUSTRALIA 37c

Joint stamp issue with USA

WORONI

JUMBO

ISSUE

SUPPLEMENT

March 7 1988

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Publication No. NBH3619

17

BORED with the BOARD?

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The Editors
Woroni

Thank you for the opportunity to introduce myself to the new and returning students and staff of the University. I have the unenviable position of Catering Operations Manager at the Union.

From what I understand to be the present policy of the Board of Management, I am required to provide a cost efficient service (and one which is not loss producing). Pricing is not to exceed market prices for comparable quality products and members are offered discounts from these prices. This, together with other strategies, is designed to reduce the General Services Fee which students must pay. With this policy non-members pay the real price for the services offered by the Union and the benefits are transferred to the members.

The Union provides the primary refreshment service to the University community: students and staff. This means that we try to service a wide variety of people (of differing means) requiring different foods, services and environments. Within these parameters, my staff and I work hard to provide all with something they can regularly utilise and a variety they can enjoy on occasion.

As a part of the ongoing review of products those in the Snack Bar are most significant. Economical BUDGET BURGERS have been introduced at a very reasonable price (below the least expensive burger offered last year). This offers excellent value for those on a limited budget. For those with a bigger appetite there is the JUMBO BURGER. SPECIAL BURGERS such as prawn, chicken etc will be offered each week. Progressively new lines will be introduced.

The Asian Bistro and the Health Food Buffet are now operating in the renovated area upstairs. The Asian Bistro plans to expand the number of vegetarian and low salt dishes when new equipment arrives. The Health Food Buffet has recently reviewed all the salads offered to increase the number and variety of low fat, low salt salads and dressings. Most prices here have not changed and some have reduced. (Ed's note: see Kate Lawrence's article in this issue, on price rises.) This service will be offered into the evenings, in conjunction with the Asian Bistro, on a trial basis.

Caterina's Cantina, behind the Law School and Asian Studies, continues to offer a variety of

Italian Pasta. This service will be offered on Thursday and Friday evenings. Later it is expected that a variety of veal and chicken dishes will be added to the evening menu.

Unfortunately the Steak and Pancake Bar has lost its separate identity, but fortunately it will reappear after renovations are complete. You can still enjoy many of these items - pancakes, omelettes and grills (but not char grills) - in the main Refectory Cafeteria.

During the next few months the services offered in several areas will unavoidably be disrupted as a consequence of the renovations. My staff and I will be trying to maintain the best possible service during this time and we would ask your readers to assist by reading any signs put up for their convenience. In addition I would ask all patrons that should they have any comments any of the staff will be happy to receive them - but please be tactful. It helps them provide a courteous helpful service.

Skene Paterson
Catering Operations Manager
A.N.U. Union

\$



AUSTRALIAN SHARES IN LONDON: ACM 1.17, Ampol Pet 1.44, ANZ 1.47, Ashton Mng 0.50, Bell Group 0.59, Bell Resources 0.73, Bond Corp Hds 0.85, Boral 1.49, Bousanville 1.23, Bridge Oil 0.27, Briarley 0.47, BHP 0.65, Burns P 1.50, Cent Pac 0.32, Charterhall 0.32, CRA 2.20, CSR 1.40, Delgety 2.95, David Jones 2.18, Elders IXL 1.33, F&I Ins 1.70, Fletcher Chge 1.50, Gold Min Kaig 1.03, Hampton Trust 0.84, Harman 0.65, Hooker 0.78, ICI Aust 1.83, Magellan 1.23, Met Expl 0.88, Mid East 0.19, MIM 0.58, Nat Bank 1.78, North BH 0.95, NZI Corp 0.58, Oakridge 0.95, Oil Search 0.38, Pancont 0.65, Parings 0.73, Peko 3.03, Pioneer Conc 0.96, Plessey 1.61, Posidon 0.95, Prudential Ins 8.33, Remson Gold 2.47, Rothmans 4.05, RTZ Bear 3.47, RTZ Regd

Rising Up in the Union

Below is a table of price rises within the "Catering" division of the Union (ie. the Refectory, Sandwich Bar, Bistro etc.). The price rises shown occurred in January 1988. Normally the strategy for raising prices is subtlety, ie. 5 cents every couple of months. However, it seems that the pressure is on. The Union has borrowed \$1 million for refurbishments and now must start to raise prices to repay not only the loan but the \$80,000 per-annum interest.

TABLE 1 - THE SNACK BAR

ITEM	WAS	NOW	INCREASE	% INCREASE
tea/coffee	.50	.60	.10	20
milk shakes	1.10	1.20	.10	9
- extra malt	.05	.10	.05	100
kransky sausage	.90	1.95	1.05	117
kransky on a roll	1.35	2.20	.85	63
sausage roll	.60	.65	.05	8
hot dog	1.00	1.20	.20	20
mini spring roll	.55	.65	.10	18
potato cakes	.30	.35	.05	17
chips	.75	.90	.15	20
potato gems	.75	1.00	.25	33
chickadee	1.00	1.10	.10	10
fish	1.20 - 1.50	1.50-1.80	.30	25
marathon roll	.90	1.00	.10	11
chiko roll	.90	1.00	.10	11
hamburger	1.30	1.60	.30	23
with cheese	1.40	1.80	.40	29
" egg	1.50	1.90	.40	27
" egg & cheese	1.60	2.10	.50	31
" the lot	1.90	2.40	.50	26
ham & pineapple roll	1.50	1.95	.45	30
steak sandwich	1.90	2.20	.30	16

TABLE 2 - THE SANDWICH BAR

ITEM	WAS	NOW	INCREASE	% INCREASE
cheese	1.00	1.10	.10	10
ham	1.10	1.20	.10	9
prawns	1.60	2.00	.40	25

TABLE 3 - DRINKS

ITEM	WAS	NOW	INCREASE	% INCREASE
mineral water (300 ml.)	.75	.80	.05	7
coke, fanta, mellow yellow	.75	.80	.05	7
grower's choice 100% juice	.75	.80	.05	7
quelch (300 ml.)	.80	.90	.10	13
(250 ml.)	.65	.80	.15	24
(glass, 250 ml.)	.90	1.05	.15	17

TABLE 4 - THE HEALTH FOOD BAR

ITEM	WAS	NOW	INCREASE	% INCREASE
meat & salads	11.00/kg.	11.70/kg.	.70/kg	16
sandwiches	6.90/kg.	7.70/kg.	.80/kg.	9

One BMT/Liberal member of the Union Board claimed that price rises were not under the Board's control. Naivety run riot! If the Board has no control over such a basic aspect of the Union's running, then who does? Tony Senti, the Union's Executive Officer? The Board and Senti speak with one mind

but whose mind?

Kate Lawrence
S.A. Representative, Union Board.

the thought provoker

YOU WILL BECOME EXPERTS...

OR ELSE.

more board articles to make you ~~boxed?~~ aware of the issues

As recently arrived students sit among the tasteful pink (which was trendy everywhere else five years ago) of the refurbished Union they may find it difficult to believe that this transformation into the "best Union in the world" (the words of outgoing Liberal chairperson Bob Wheeldon) actually had its opponents as recently as last year.

Why was this?

The basic reason that the Union's bicentennial preening met with a less than enthusiastic response from some members was Cost. The Union is contributing at least \$500,000 of its own funds to this project. This is money which has been contributed by members via the General Service Fee over the last four years and should have been returned to students via cheaper prices in the bar and/or the refectory or through increased free entertainment.

The Union's \$1/2 million is being supplemented by a \$1,000,000 loan which will probably require repayments in the vicinity of \$180,000 which, like the 1/2 million is money that could otherwise be spent on providing cheaper services to students. The Liberal controlled board argue that the cost of repayments will be met by increased revenue from functions. Given the current state of the economy and the plethora of competing venues opening in Canberra in 1987/8 I'm glad it's not my money that is being gambled on increased functions trade.

Apart from the fact that students are paying more and getting less of substance why are some of them opposed to this project? The fear of loss of control. The Union's staff have already been told by management that the reason that the staff representation has been reduced from two to one is that the university demanded this as a condition of its becoming a guarantor of the Union's \$1 million loan. Likewise there are plans in 1988 to reduce the student representation on the board by almost 50 percent while leaving the number of University bureaucrats unchanged. The Union looks likely to lose control of its Coffee bar altogether. Because of cost over-runs there is insufficient funds to pay for its fit-out and so the union is looking at leasing this out to private enterprise. How the union board "Better management Team" allowed such an avoidable error to occur, and why they compounded the problem by 'giving away' this lucrative asset can only be guessed at.

Most of the opponents to the Union's refurbishment scheme recognize the need to replace old equipment and repair the building where necessary, but this process need not cost millions of dollars. The scheme being implemented emphasises the cosmetic

aspects. The irony is that because of cost over-runs there may not be money left to spend on upgrading essential equipment.

Malcolm Jackson

UNDERSTANDING THE UNION

This article is an attempt to enhance your understanding of the Union and therefore it starts by going back to basics.

The Union Building is a major part of campus life, providing (or supposed to be) student services.

It is a complex organization requiring sound understanding of profit and loss balanced with an understanding of the uniqueness of the actual users of the Union. That is, students as well as University staff, and the needs, contributions and experience of the many staff, casual and permanent, who are trying to live and get some work satisfaction from their jobs.

The Union does not and is in fact not supposed to run at a profit. In 1988 it will be given \$524,000 from the pool of the General Services Fees (i.e. the \$175 or the \$195 you pay at the beginning of the year). This money is to enable the Union to provide food cheaply, as well as allow the space in the Union to be used by student groups for meetings and events. Meeting space for students is a vital function of the Union.

So who gets the dubious pleasure of deciding what prices are charged, when to buy new furniture, what activities to put on, how much money to borrow for refurbishments, what those refurbishments will be, who gets honorary life membership, what wages the staff will be paid, when to turn a section into self service, what food services will be offered, how much the staff Christmas bonus will be, whether the Union will have a Women's Room, what areas of the building will be set aside for meeting space, and generally ensuring a budget is kept to so the Union doesn't go broke?

Ultimately the responsibility for all these decisions rests with the ANU Union Board of Management. Apart from this there are several committees of the Board with various functions, an Executive Officer, and each of the six areas of the building (Bar, Canteen, Catering, Functions, Knotholes and the Shop) has a manager.

A majority of the members of the Board of Management are students, the complete makeup of the Board being:

- 10 elected student reps.

10 were elected in 1986 for one year.

The constitution was then changed to give five of those elected an extra year in office and only five were elected in 1987. In both of these elections the BMT/Liberal students won all positions. (Where did they get the money

for that campaign?)

- One student elected at the last Students' Association meeting of the year.

- One (previously two!) staff members elected by the staff.

- A representative from the Treasury Section of the ANU bureaucracy, one from the Vice Chancellor's section, and one chosen by the Vice-Chancellor or Asst. Vice-Chancellor or Chancellor, but officially appointed by Council.

- There is also a position for a representative from the ANU Staff Association but this position has been vacant for at least a year.

So that's the makeup of the Union Board, we'll leave it to you to do the numbers (Clue: the SA rep is left wing!)

The election process for the five positions on the Union Board is contained in the six-page set of electoral rules. The trouble is these apparently change on a seemingly arbitrary basis - ask a Liberal about the Bruce Hall Games Room.

At the moment a secret ballot is held in September or October. Nominations are to be on a prescribed form (available at the Union Office). The Returning Officer (usually from the Australian Electoral Office) must publish on Union noticeboards, in Woroni, The Canberra Times and Sullivans Retch, a notice calling for nominations.

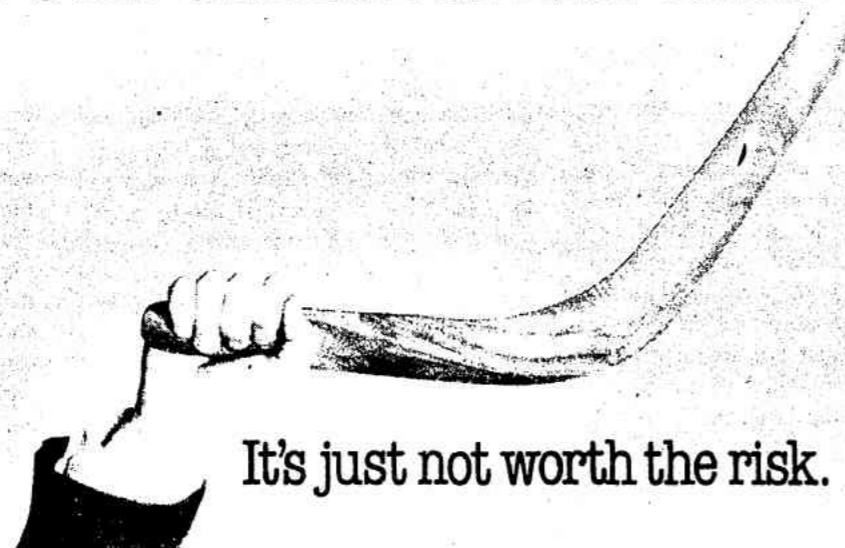
The closing date for nominations must be 7 to 14 days after the publication calling for nominations. Between 14 and 21 days after nominations close, polling must occur. Polling dates, times and places must also be published by the Returning Officer. These polling times and places are fairly constrained, e.g. must be in the Union on four consecutive days.

The actual voting process is first past the post (i.e. no preferences, just a cross next to the candidate you wish to vote for) which means minorities are not represented, and a team will often all be elected despite only just getting a majority of votes.

So that's the ANU Union: It is a student building, run by students for students, so don't hang back but take a stand - think about the decisions that affect the lives of the many staff who have spent a great deal of their working lives in that brown, rust, apricot and blue building, next to Sullies Creek.

Board meetings are generally on the last Wednesday of the month at 6pm in the Board Room and any member may attend unless the meeting goes "in camera", which according to Peter Phelps, depends on whether you sit down or stand up when you go in!

THERE'S SOMETHING VERY AUSTRALIAN ABOUT OUR URANIUM EXPORTS TO FRANCE.



It's just not worth the risk.

GREENPEACE

Over the Xmas/New Year break, WORONI Editor Tony Whiting was forced onto the Sydney labour market, at the mercy of those wanting to exploit his labour. Going was tough, but the following story tells of a more unusual outcome after many fruitless encounters with the Newtown CES Office.

For a few minutes, I thought I was dreaming. The job description form on the noticeboard at the CES read something like this:

Male/pref. 20's . . . fit & healthy . . . must have smoked marijuana . . . pay \$20 for morning . . . lunch provided . . . psychopharmacology experiment . . . Rozelle Hospital.

Bliss, I thought. Pure Bliss? No, it was neither full-time or permanent. Early December, as we all know, was in the midst of a shortage of dope. In the words of a NORML spokesperson "the worst drought in ten years", as I had heard on 2JJJ-FM a few days earlier. Opportunity was knocking!

The following Friday morning, I arrived at Rozelle Hospital, 440 from Parramatta Road. The lab was connected with the psychopharmacology research unit at Sydney University, and was a bit run-down, housed in old sandstone buildings within the hospital grounds. I was greeted by a woman called Sandra, who was to conduct the tests on me. After signing various forms, she offered me coffee (I was nervous; did it contain hash oil??) and also offered to answer any questions I had concerning the activities to come.

The first test involved mixing and matching various patterned cards within a given sequence - like those archaic psychology ones that fill the IQ quizzes of old OMNI magazines. This was followed by a general quiz which aimed at gauging esteem or attitudes towards the subject's personality and character. They were both boring me senseless. I wanted dope. I knew they had lots of it somewhere. I knew however, that Sandra would break the drought by providing some sort of cannabis-related product . . .

The second series of tests involved reaction-testing and risk-taking ones, linked to Apple computers. Those consisted of three parts. All were similar to video games, but were less fun and very long in comparison. This second series was repeated, this time I had to compete with the only other subject, a guy called Brenton. He was unemployed, lived in Surry Hills and did a number of radio shows on 2RSR-FM. He knew a lot about Anarchism, and made interesting conversation. Sandra then told us that an extra \$5 would be paid to the subject who gained the most points. We thought this was a bit silly; I mean, we hadn't heard of anyone who would compete for \$5 in a drug experiment!

After these tests, however, we were in luck.

Sandra, our scientist-in-a-white-coat, brought us two large professionally-rolled joints. "This is from North Carolina," she said, and explained that such dope, and other "illegal" drugs was freely available through an organisation which received confiscated drugs, and then analysed and re-sold them for science-related experiments. Sandra then told us that we had to perform the tests once more, after we had smoked the evil weed. Free dope at last!



JOB REFERRAL

SANDRA
Rozelle Hosp.
Ward 9X
PSYCHOPHARMACOLOGY RES. UNIT
Telephone: 810-9516

APPOINTMENT DATE: Fri 4/12/87 TIME: 9A

ALL IN THE NAME OF SCIENCE...

I calculated that the stuff was worth about \$30-40, made of good-quality heads, the size of two normal cigarettes rolled together. Brenton and me puffed away, enjoying our rewards. Pure Bliss. During our smoke, an elderly man walked in on us, and paranoia struck me; I felt like jumping out one of the windows, but Brenton assured me that everything was legitimate, that he wasn't a narcotics agent.



Then a large pair of callipers stood out, even though they were firmly clamped to a nearby medicine cabinet. Were they phrenologists? Were they going to measure the size and thickness of our skulls? After a leisurely 15-minute smoke, I felt quite good, and we were congratulating ourselves at our expertise at finding such great work. Sandra then told us to go back to the test rooms, and to compete against one another again. Reluctantly, we crawled to our booths, our eyes beginning to suffer from THC and VDT strain.

Were we stoned, or were we just imagining it all? Were we the 'controls', who were given herbs or something else which tasted and smelled like dope? I guess we'll never know!

Our scores had improved by about 10%, which was pleasing to know. Sandra then told us more details about the experiment. As we were eating, she said that the aim of the experiments was to map people's reactions in various tests under the influence of cannabis and alcohol. She said that earlier in the year, subjects were tested under the influence of alcohol, while others were tested using grass. We left the lab at about 1.30, our tummies full and our eyes fading to a soft pink.

Tests that routinely or exclusively use university students are socially biased because the volunteers are not representative of the community. But the work at the psycho-pharmacology unit can never be totally representative because the law stipulates that volunteers using marijuana in tests must have smoked the drug previously.

Recently the unit conducted a test that did need a representative sample so they used rock stations to attract 320 volunteers for a test involving marijuana and alcohol. Interestingly, only two of the 80 volunteers given a joint without the active ingredient THC picked it as a placebo.

While the work conducted by the unit is aimed at saving lives on the road and possibly in the workforce through giving the public information about the effect of these social drugs on performance, Chesher says there is virtually no risk in the research. The marijuana has a known quantity of THC - it is rated as a good smoke by volunteers - the alcohol given is never in excessive amounts and the drugs are prescription. Chesher tried the tests on himself before using volunteers.

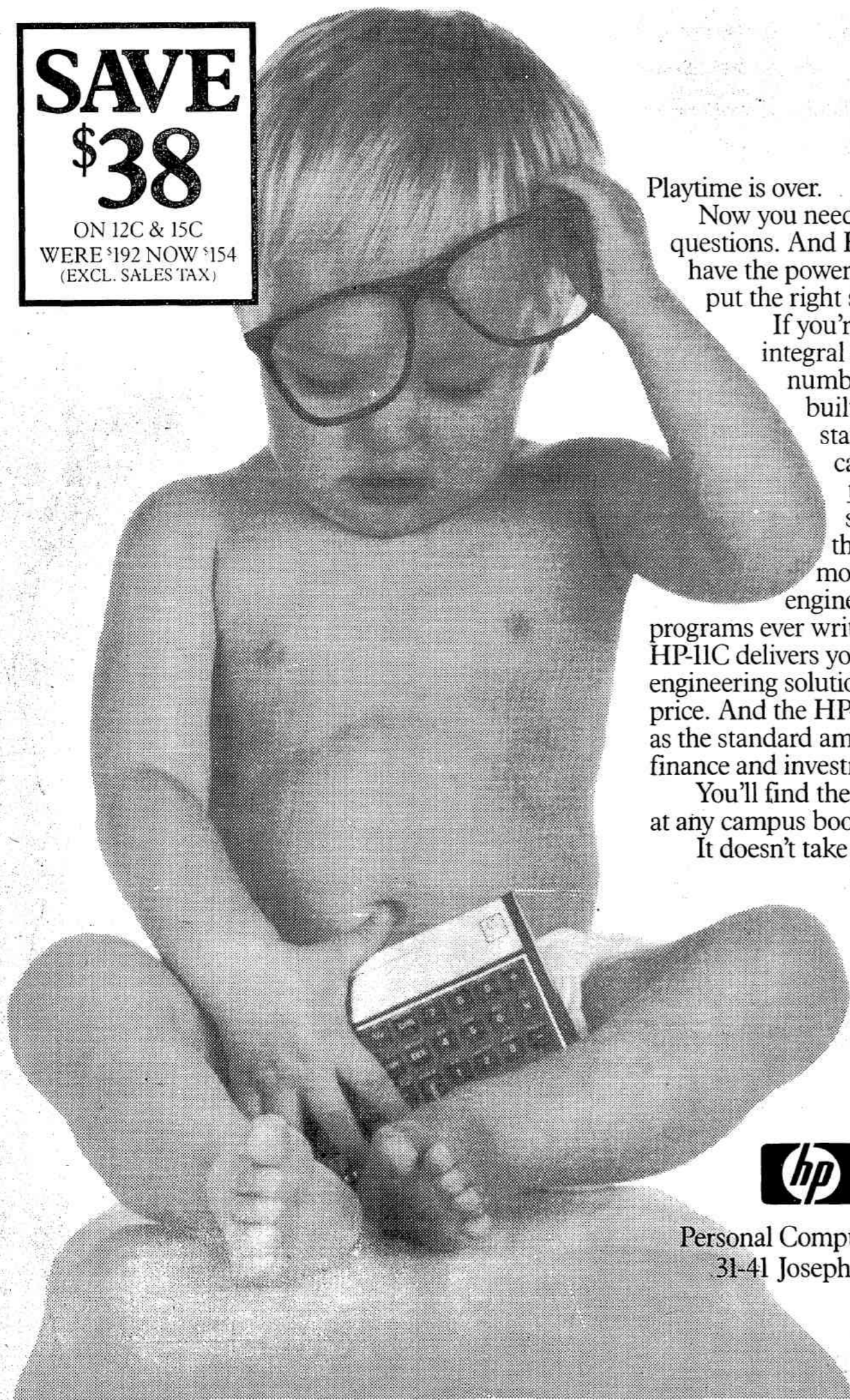
"Our tests use known drugs that people use socially every night. I don't believe one drink can create an alcoholic. You can't get addicted to valium with just one dose.

Taken from "Good Weekend" article, "Human Guinea Pigs", January 23, 1988.

Dr Greg Chesher, of the Department of Pharmacology at Sydney University was in charge of the experiments. He is a noted figure in the testing of the effects of various sorts of widely available, but illegal drugs. Critical of alcohol usage in Australian society, Dr Chesher's experiments and articles feature regularly in the debate on the legislation of cannabis in Australia. He has agreed to send the results of the experiments to me within the next few weeks, and they will be published in a following issue of WORONI.

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